THE ENGLISH GENTLEWOMAN,

drawne out to the full Body:

EXPRESSING,

What Habilliments *doe best attire her,*
What Ornaments *doe best adorne her,*
What Complements *doe best accompliſh her.*

By

RICHARD BRATHVVAIT *Eſq.*

Modeſtia, non forma.

LONDON,
Printed by B. ALSOP and T. FAVVCET, for *Michaell Sparke*, dwelling in *Greene Arbor*.
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TO HER,
VVHOSE TRVE
LOVE TO VERTVE
HATH HIGHLY ENNOBLED
HERSELFE, RENOVVNED HER SEXE,
Honoured her Houſe:
The Right Honourable, the Lady
ARBELLA WENTVVORTH;
The accompliſhment of her
Diuineſt Wiſhes.

MADAM;

SOme moneths are paſt, ſince I made bold to recommend to my Right Honorable LORD your Husband, an *ENGLISH GENTLEMAN*; whom hee was pleaſed, forth of his Noble diſpoſi-on, to receive into his Protection. Into whoſe moſt Honourable ſervice hee was no ſooner en-

tertained, and upon due obſervance of his integritie approved; then upon approvement of his more piercive judgement, he became generally received. Out of theſe reſpects, my moſt Honourable Lady, I became ſo encouraged, as I have preſumed to preferre unto your ſervice an *ENGLISH GENTLEWOMAN*, one of the ſame Countrey and Family, a deſerving ſiſter of ſo *generous* a brother: Or (if you will) a pleaſing Spouſe to ſo *gracious* a Lover. Whom, if your Honour ſhall be but pleaſed to entertaine, (and your noble Candor is ſuch, as ſhe can expect nothing leſſe) you ſhall finde excellently graced with ſundry ſingular qualities, beautified with many choice endowments, and ſo richly adorned with divers exquiſite ornaments, as her attendance ſhall be no derogation to your Honour, nor no touch *to your* unblemiſh'd *Selfe*, to retaine her in your favour. Sure I am, the ſweetneſſe of her temper, ſorts and ſutes well with the quality or diſpoſition of your Honour: For ſhee Loves without any painted pretences to bee really vertuous, without popular applauſe to be affably gracious, without any glorious gloſſe to bee ſincerely zealous. Her Education hath ſo enabled her, as ſhee can converſe with you of all places, deliver her judgement conceivingly of moſt perſons, and diſcourſe moſt delightfully of all faſhions. Shee hath beene ſo well Schooled in the Diſcipline of this *Age*, as ſhee onely deſires

ſires to retaine in memory that *forme* which is leaſt affected but moſt comely; to conſort with ſuch as may improve her *Knowledge* and *practiſe* of goodneſſe by their company; to entertaine thoſe for reall and individuate friends, who make actions of pietie expreſſiveſt characters of theyr amity. Diligent you ſhall ever finde her in her imployments, ſerious in her advice, temporate in her Diſcourſe, diſcreet in her anſwers. Shee beſtowes farre more time in eying the glaſſe of her life to rectifie her errors, if there bee any, then the glaſſe of her face in wiping of ſuch outward ſtaines as might blemiſh her beautie. Neyther in preſerving that, is ſhee altogether ſo remiſſe, as not to retaine that ſeemely grace in her feature, as may put her in remembrance of the unexpreſſive beauty and bounty of her Maker. Neate ſhe goes uſually in her attire, which ſhe puts on with more *care* then *coſt*. And to theſe ſhee addes ſuch a well-ſeeming grace, as ſhe beſtowes more beauty on them, then ſhee receives from them. Phantaſticke habits or forraine faſhions are ſo farre from taking her, as with a ſleight but ſweet contempt they are diſvalued by her. She wonders how a wiſe ſtate ſhould employ ſo much time in inventing varietie of diſguiſes to disfigure theyr *Shape*. This makes her deſire rather to bee out of requeſt with time, then with a civill and well-compoſed mind; whoſe honour it is to bee prized more by her owne inter-

internall worth, then any outward weare. Constant shee is in her *behaviour*; wherein she *affects* little, but *observes* much. With a bashfull admiration she smiles at these civilized inspring Dames, whose onely glory it is to affect a kind of reserved state; which, as they hold, consists principally in a mine'd speech, set looke, or ginger pace. Shee loves alwayes to bee her selfe, nor to entertaine ought which may estrange her from her selfe. So as, there is nothing in the whole posture of her *Behaviour*, but with a native gracefull propriety doth infinitely become her. Take upon her to instruct others, shee will not, such is her Humilitie; albeit, every moving posture which comes from her, may be a line of direction unto others to follow her. *Complement* shee affects not, as the world takes it. The word in his owne native and unborrowed signification is good, and in that sence she admits it; but to be restrained to an inforced formality, shee cannot relish it. Whence it is, that she preferres the incomparable Liberty of her mind, before the mutable formality of a Deluded age. Shee desires to be *Compleat* in the exercise of goodnesse; to improve her Honour not by titles but a lovely and lively proficience, graced with a continuate practise in all vertues. She cannot indure this later introduc'd kind of Complement, which consists in Cringies, Congies, or supple salutes. A cheerefull modesty is her best *Complement*, which

which ſhee ever weares about her as her chiefeſt ornament. *Decency*, ſhee affects in her *Cloathes*, affability in her Diſcourſe; ſhee hath made a covenant with her eyes never to wander, nor intentively to beſtow themſelves on any other object than the glory of her Maker. A proper perſonage is no ſuch attractive motive to her eye, to make her looſe her ſelfe. Whatſoever ſhee undertakes beſeemes her, becauſe ſhee affects naught but what naturally becomes her. Her beauty is her owne; and whatſoever elſe may better accompliſh her. Her pathes are evenly vertuous; her deſires truely religious; Piety is her practiſe; which ſhee expreſſeth ſo fully in every action; as the whole courſe of her well-diſpoſed life is not ſo much as juſtly conſcious of the leaſt aſperſion. So highly ſhee values her *Eſtimation*, as ſhe will not engage it to ſuſpition. Promiſes cannot tempt her, nor hope of advancement taint her. She wonders one ſhould preferre a conceit of being *great* before a deſire of appearing *good*. Proteſting Lovers ſhe holds for no better then deceiving Lures. Bee their vowes of *ſeruice* never ſo inceſſant, their aſſaults never ſo violent; her reſolves have vow'd her conſtant. Hope of *Profit* cannot ſurprize her, nor thought of *Pleaſure* vainely delude her. *Eſtimation* ſhe holds her higheſt grace; with which untainted ſhee purpoſeth to goe to her Grave. Shee knowes how to *fancie*; and in her ſhee

retaines what ſhee *fancies* moſt: A *chaſt ſoule*; this is that ſhe *loves*, and with which ſhe cheerefully *lives*. Shee was neuer yet acquainted with a paſſionate *ah me*; nor a careleſſe folding of her armes, as if the thought of a prevailing Lover had wrought in her thoughts ſome violent Diſtemper. So ſeriouſly doth ſhe taske her ſelfe to imployment, as ſhe never reſerues ſo much time as to treate of ſo light a Subject. Yet ſhee unfainedly vowes, that if it be ever her fortune to make her *choyce*, her conſtant affection muſt never admit any *Change*. To be *Generous* in every action, hath beene ever the height of her ambition. Howſoever ſhe might boaſt of *Deſcent*, her deſire is to raiſe it by *Deſert*. Shee holds, no family can bee truely *Generous*, unleſſe it be nobly vertuous. Her *life* muſt expreſſe the *line* from whence ſhee came. Shee ſcornes to entertaine one thought below her ſelfe. Or to detract from the glory of that houſe from whence ſhe came. As the blood that ſtreames through her veines was nobly Derived, ſo muſt it not by any *action* or *affection* drawne from the rule of her direction, become corrupted. For *Honour*, ſhe admits it, but ſeldome or never admires it; the *Staires* by which ſhe meanes to clime to it, muſt be faire & firme, or ſhe will never mount them. She rather admires the Ages folly; while ſhee obſerves how many hazard their high-priz'd liberty, for a vading glimpſe of popular glory. Her deſires

are

are higher ſeated, where they are onely to bee ſated. A ſecure State conſiſts not in *ſtyles* but *vertues*, which are *Honours* ſureſt ſtayes. Therefore her higheſt *Honour* reflects on her Creator, wherein ſhe is ſo farre from fearing, as ſhee is ever wiſhing more *Corrivals*. THIS is the *GENTLEWOMAN* whom I have preſumed heere to preſent vnto your *Ladiſhips* ſeruice; whoſe ſweete converſe will at retired houres afford you choiceſt ſolace. Neyther, ſhould you ranke her amongſt the loweſt of your meney, will it diſpleaſe her, ſuch is her Humility: for ſhe hath learned as well to *obey* as *command*. Nor will ſhe ſpare for any paines, ſo her diligence may pleaſe. Onely (*Madam*) be pleaſed to ſhine upon her with the gracious raies of your favour, to ſhrowd her baſhfull endeavours under the wings of your Honour; and entertaine her bluſhing approach with your benigne Cenſure. So ſhall you finde a conſtant deſire of requitall in her; and engage *Him*, whoſe intimate Zeale to your *Honour* recommended her,

Your Ladiſhips

devoted ſervant:

Richard Brathwait.

Such, to your *Honour*, is her zealous affection, as ſhee makes it the ſole Apologie of her Preſumption: which ſhee weaves vp in this Dimenſion:

To ſerve ſome GREAT ONES *I've beene oftimes wood,*
But HERS *I'm vow'd, that is both* GREAT *and* GOOD.

TO THE GENTLEVVOMAN READER.

GENTLEVVOMEN:

Have heere presented vnto your view one of your owne Sexe; One, whose improved Education will bee no blemish but a beautie to her Nation. Peruse her, and I make little doubt, but you will so approve of her Behaviour, as you shall acknowledge her right worthy the title of a Sister. *More shall you finde in her, by freely conversing with her, than in those* YOVNG *but loose* ENGLISH GENTLEWOMEN, *whose long mercinarie Prostitution vpon the* Stall, *hath brought them out of Request, and made them grow too* Stale, *by being exposed to publike* Sale. *Many Countries hath shee coasted, sundry Dangers*

accoasted, Courts and Cities hath ſhee frequented, to returne home better freighted, and re-convey the benefit of that fraught to this Iland, where ſhee was firſt bred and now arrived. Doe yee itch after Faſhion? She is for you; yet not that, which the vanity of this Age admits; but what Modeſtie onely affects. She hath obſerv'd much in forraine Courts, which deſerv'd rather Contempt than Imitation; this ſhee would not for a world introduce into a well-govern'd State; ſo tender ſhee is of her Fame, as no place nor perſon ſhall derive from her the leaſt ſtaine. Whatſoever ſhee hath commended to be ſeene, is no leſſe fully than faithfully ſhowne, and with that temporate ſtyle drawne, as in every line ſome one precept of Vertue ſeemes to ſhine. Neither in this her ſtrict or ſerious Obſervation of Times, doth ſhee reſemble thoſe Lamiæ, who uſe to take their eyes with them when they goe abroad, but lye them aſide when they come home: No; ſo little doth ſhee favour her ſelfe, as ſhee preferres others Cenſures before her owne; and in no one particular ſo much expreſſeth her owne true glory, as in the conſtant practiſe of Humilitie. Hence it is, that ſhee is no curious pryer into others actions, nor too cenſorious a reproover of others Directions: being indeed, a TYRESIAS in the eying or deſcrying of others errors, an ARGUS in her owne. What is good and amiable in the eye of Vertue, ſhe imbraceth with an affectionate tender; making it her higheſt honour, to promote the glory of her Maker. But leaſt by being too ſerious, ſhee might

might become tedious; ſhe will not ſticke to walke abroad with you into more pleaſing groves or paſtures of Delight: where ſhee will converſe with you of Love, and intermixe her Diſcourſe with ſuch time-beguiling Tales, as varietie ſhall no leſſe ſharpen your attention, then the modeſty of her Method beget admiration. Every Subiect ſhe treats of, you ſhall finde ſo equally tempered with profit *and* delight; *as the one ſhall no leſſe benefit your minde, than the other ſolace your Eare. Shee can reprove without* gall, *bluſh without* guilt, *love without* guile, *live without* gaine. *Her* gaine *is to purchaſe* vertue *more followers; her* guile, *to deprive the* world *of her favourers; her* guilt, *to defeat all vitious pioners; her* gall, *to diſreliſh all Voluptuous practiſers. She can diſcourſe of Love without lightneſſe; converſe with Love without looſeneſſe; and conſort with thoſe ſhee loves without leudneſſe. She knowes how to retaine a ſeemely ſtate without pride; to expreſſe her ſelfe praiſeworthy without ſelfe-praiſe; and in all her actions to make* Vertue *her higheſt prize.* Humilitie, *which is the princeſſe of Vertues, the conquereſſe of Vices, the mirror of Virgins, and Crowne of Chriſtians, ſhee ſo much honours, as ſhee values it above all humane glory: whence it is, that ſhee hath ever reapt more ſpirituall profit by* diſ-eſteeme *then* ſelfe-eſteeme. *Day by day ſhee recreates her ſelfe in her* Garden *of* goodwill; *and in her recreation, ſhee makes this her ſoule-ſolacing Meditation:* Who be they that neighbour neare me, and whoſe

whose weake estates stand in need of me? *Concluding with this charitable resolution*: There is none so poore, but to my power I will relieve, so long as I live, for the honour of his Image whom I love. *Shee devides her day into houres, her houres into holy taskes. Employment takes away all occasions of distraction. Should she suffer a light or indisposed thought to worke upon her imagination: or giue way to any such intruder to disturbe the peace of her* inward house, *she would endure her selfe worse for many yeares; and inflict vpon her extravagant affections such a censure, as might deterre them thenceforth to wander. She distastes none more than these* busie house-wives, *who are ever running into discourse of others families, but forget their owne. Neither holdes shee it sufficient to be onely an* House-keeper; *or Snayle-like to be still vnder roofe: she partakes therefore of the* Pismire *in providing, of the* Sarreptan *widdow in disposing: holding ever an absent providence better then an improvident presence. Shee is no common frequenter of publique feasts, but if neighbourhood require it, she will admit of it: wherein she demeanes her selfe so civilly, as there is no discreete person but ioyes in her society. There is nothing must beget in her a distemper, having ever a tender eye o're her honour. In the report of others praises she is attentive, but deafe to her owne. Bee she in places of publique resort or privately retyr'd, she ever enioyes her selfe; neither can excesse of mirth transport her; or any crosse occurrent much*

perplexe

perplexe her. There is nought that alienz her mind more from thoſe with whom ſhee conſorts, than an immodeſt diſcourſe, which ſhee interrupts with a diſcreet anger. Whereſoever ſhe ſets her reſt, ſhee makes Vertue her gueſt, whom ſhe entertaines with ſo ſweet an embrace, as nothing can divide them: ſo firme and inviolable is the league that is betwixt them. She conceives no ſmall delight in Educating the young and unexperienced Damſels of your ſexe: wherein ſhe retaines an excellent faculty and facility. It ſhall not be amiſſe therefore for you who have Daughters, to recommend them to her direction; whoſe government is ſuch, as neither her too much indulgence ſhall ſpoile them; nor reſtraint dull them. Whatſoever ſhe in many yeares hath learned (ſo deſirous is ſhee to benefit where her Obſervations may afford profit) ſhe is willing to impart; to the end ſhee may procure her more ſervants, whom ſhee religiouſly hath ever vow'd to ſerve. Long hath ſhe becne a Learner, neyther is ſhe aſham'd to be ſo ſtill. Onely for vertues honour, is ſhee become a Teacher; that the Younger may be inſtructed by thoſe that are Elder; the undiſciplin'd by ſuch as are riper. Neyther ſhall you find her ſlow in performing, what ſhe hath ſo perfectly learned. For her very Life is a continued line of Direction, being ſolely dedicated to a vertuous profeſſion. St. Cyprian did ſharpely reprove a rich woman, for comming into the Lords Temple without her Oblation: But this reproofe ſhe would be loath inſtly to incurre: there-

fore she goes better prepar'd, that her portion of Glory may be sooner shar'd: having an Oblation in her hand, Devotion in her heart, and a Crowne of consolation in hope. You then, who love modesty, entertaine her; for she will sort well with your humour, and through her acquaintance improve your honour. For such who sacrifice the Morne to their Classe, the Afternoone to the Stage, and Evening to revelling; she holds no correspondence with them. These she holds for no employments; nor the Professors of them worthy her knowledge. They must not abuse time, that are commended to her trust. She is not so weary of time, neither doth she so disvalue it, as with such impertinences to consume it. Those likewise, who preferre Fashion *before* Decency, *formal* Punto'es *before reall* Formality, *& will suffer thẽselves to be deluded by Vanity; they must not be admitted into her family. She hath learned* better things *than to foole her selfe in a painted disguise, or to labor of that Universall distase, which the corruption of a full and flourishing State usually produceth. She hath learned with that* better Sister, *to* chuse *the* better part. *Constant be her purposes, contentment her desires, consonant her delights. Be it then your* honour *to be informed by her, seeing her instructions are equally mixt with* profit *and* pleasure. *Now if you object, that shee hath beene too slow in comming, seeing her* GENTLEMAN *so long since arrived; heare mine answer; and suspend your Censure, by imputing this fault to our English Error. Where* Venus *is longer in trimming,*

wing, than Mars *in training. Many provisions were required by her, before the World were to be possessed of her. Much likewise expected from her, before the World had knowledge of her; this made her the longer to retire, that shee might profit the more in her returne. May you,* Gentlewomen, *bee the instance of it; so shall both the* Author *and his* labour *reioyce in it. To draw then to a Conclusion, lest my* Portell *rise too high for my* building; *as you are not to expect from her any guga-tyres, toyes, or trifles; love-scented gloves, amorous potions, perfumed pictures, or love-sicke pouders; so shee doubts not, but to finde in you an* Eare, *prompt to attention; a* Tongue, *cleare of invection; a* Spirit, *free from detraction: with an* Heart *apt to harbour affection.*

Now for the Volume, *I had purposely made it more portable, that it might become your more sociable follower; had not my observation told mee, that albeit* amiableness *consist in a lovely feature, the* goodlinesse *of a* Gentlewoman *rests in her comely Stature. Besides, this corresponded better with the Portraiture of the* ENGLISH GENTLEMAN, *her affianc'd Lover. For the* Margin, *I have not charg'd it with many Notes, lest you should neglect the* Garment, *by being taken too much with the* border. *Improve it to your best profite, and let* God *have the glorie of it.*

(**)

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An Abſtract or Summarie of all ſuch Principall points, Branches or Particulars, contayned in this Booke entituled,

The Engliſh Gentlewoman.

The prime Subjects whereof it treates.

Apparell. } *Eſtimation.*
Behaviour. } *Fancie.*
Complement. } *Gentilitie.*
Deceyte. } *Honour.*

Motto's vpon every Subject.

Comely not gaudy.

1. *Argument.* APPARELL.

THe *Neceſſitie* of *Apparell*; Of the *vſe* and *abuſe* of *Apparell*; Two meanes by which the *vſe* may be inverted to *abuſe*; That *Appeareth* moſt comely, which conferres on the *Wearer* moſt natiue beauty, and moſt honour on her *Countrey*.

2. *Argument.*

2. *Argument.* BEHAVIOVR.

Loving modeſty, is a living beauty.

Behaviour reflects on three particulars; How to *behave* her ſelfe in *Company*; How in *Privacy*; That *Behaviour* moſt approved, which is cleaneſt from *affection* freed.

3. *Argument.* COMPLEMENT.

Civill Complement, my beſt accompliſhment.

Complement defined; how it may bee corrupted, how refined; wherein it may bee admitted as mainely Conſequent; wherein omitted as meerely impertinent; What *Complement* gives beſt *accompliſhment.*

4. *Argument.* DECENCY.

Virgin-Decency, is Vertues Livery.

Decencie recommended as requiſite in foure diſtinct Subjects; *Decency* the attractiveſt motive of *affection*; the ſmootheſt path that leades to *perfection.*

5. *Argument.* ESTIMATION.

My prize, is her owne praiſe.

Eſtimation, a *Gentlewomans* higheſt prize; how it may be diſcerned to be *reall*; how *Superficiall*; how it may bee impregnably preſerved; how irreparably loſt; The abſolute *end*, whereto it chiefely aſpires, and wherein it cheerefully reſts.

6. Argument. ~ Fancie.

My Choice admits no Change.

Fancy, is to be with Deliberation grounded; with Constancy reteined; Wanton *Fancy* is a wandring *Frency*; How it may be checked, if too wilde; how cheered, if too coole; an attemperament of both.

7. Argument. ~ Gentilitie.

Desert crownes Discent.

Gentility, is derived from our Ancestors to us, but soone blanched if not revived by us; *Vertue* the best *Coat*; a shamefast redde the best colour to deblazon that *Coat*; *Gentility*, is not knowne by what wee weare, but what we *are*; There are native *Seedes* of goodnesse sowne in *generous* blood by lineall Succession; How these may be ripened by instruction.

8. Argument. ~ Honour.

Honour is vertues Harbour.

Honour is *painted*, when it is not with vertue *poudred*; No cloath takes such deepe tincture, as the cloath of *Honour*; Honourable personages should be Presidents of goodnesse; *Vertue* or *Vice*, whether soever takes hold first, retaines a deeper impression in *Honour*, than in any lower subject; That *Vertue* may receive the first impression, by meanes of an in-bred Noble disposition, seconded by helpes of Education; which reduc'd to habite, aspires to perfection.

A Compendious Table; wherein the Principall points contained in this Booke, are with no leſſe *Brevity than Perſpicuity, Propriety, than Facility couched.*

APPARELL. Obſervat. 1.

OF the neceſsity of Apparell. Pag. 1.
Primitive purity exempted vs from theſe neceſsities; Originall impurity ſubiected vs to theſe neceſsities. pag 4.

Apparell *keepes the body warme two wayes: firſt by keeping in the naturall heate: 2. By keeping out accidentall cold.* pag. 2.

Theſe benefits are inverted by phantaſticke Faſhions late introduc'd: where attires are not made to keepe cold out, but to bring cold in. pag. 4.

Of the Vſe of *Apparell.* pag. 5.

To make this vſe good, Modeſty muſt bee our guide, Vertuous thoughts our guard; ſo ſhall Heaven be our goale. ibid.

A memorable inſtance of a Religious woman; expreſſing what Divine vſe ſhee made in the eying *of her* Apparell. ibid.

The

The habite of the minde may be beſt diſcerned by the carriage of the body; the Diſpoſition of the body, by the habite. Pag.6.

The Conſtancy of the Heathen, in retayning their ancient Countrey faſhion; and immutably obſerving the habite of their owne Nation. ibid.

Habite is to be uſed as an Ornament of Decencie; without the leaſt border or Edging of Vanitie. pag.8.

Directions, how to diſpoſe the Senſes; *and that* Reaſon *muſt keepe Centinell, leſt they become Senſuall.* ibid.

The precious neſſe of Time; whereof, a Moment is our portion; nor hath the Commanding Emperour a larger proportion. pag.9.

How contemptible a thing is Man, if he erect not his thoughts above man! ibid.

Of the abuſe of *Apparell.* ibid.

More time ſpent how to abuſe *time, and corrupt licencious youth; then how to addreſſe employment to qualifie the diſtractions of the one, or to rectifie the diſtempers of the other.* pag.10.

This illuſtrated by inſtances in three ſeverall places. Citty, Court, *and* Countrey: *And accommodated, with Obſervations proper to every Subiect.* pag.11.

The Taske of a vertuous Mirror, and a true Lady of Honour, *expreſſed; and to all Ladies, as a Preſident of goodneſſe, zealouſly recommended.* pag.12.

The life of a metre Libertine inſtanced and diſplayed:

played with a relation of those desperate Conclusions to which she adheared. ibid.

How the use of Apparell *may be inverted to* abuse: *eyther by* Delicacy, *or* Superfluity. pag. 13.

Reproofe touching Apparell, *originally occasioned from foure respects:*

1. Sumptuousnesse.
2. Softnesse. — *And that confirmed by a memorable example.*
3. Strangenesse.
4. Superfluousnesse. — *And that reproveable in these* 3. *particulars.*

Variety.
Immensity.
Vanity.

All which are intervained with sundry instances of various delight. Pag. 14. & 15.

A dissuasion from Delicacy of Apparell, *by reflecting on the Embleme of humane frailty, the modell of our mortality. Which continuate Salue is stored with a select variety of divine and humane observations.* pag. 16. 17. 18. &c.

Superfluity of Apparell *condemned; the* Fashionmongers *answered: clozing that Branch, with a devout Admonition from divine* BASILE *extracted, and usefully applyed.* pag. 19. 20. 21. 22.

That Apparell *most comely, which conferres on the* wearer, *most native* beauty, *and most honour on her* Country. pag. 23.

Habit *is a* custome; *yet it is our* custome *to*

change our Habit. ibid.

Each Countrey retaines a fashion of her owne, save our owne. ibid.

Ours an extraction or confection of all, which makes us leered at by all. ibid.

Phantasticke fashions are no motives of affection to discreet Lovers. pag. 24.

Discretion will be more taken with Modesty, *than* Vanitie; *and* Humility, *than* Vaine-glory. pag. 25.

The World *is our* Stage, *our* Life *an* Act. *The* Tyring-house, *where we bestow'd such care, cost and curiosity, must be shut up, when our Night approacheth, and strips us of these robes of our mortality. Without Vertue, all humaine glory is a vading beauty.* ibid.

BEHAVIOVR. *Observat.* 2.

BEhaviour *reflects on three particulars.*
Action.
Affection. } Pag. 28.
Passion.

Vertue is the life of Action, action *the life of man.* ibid.

In this Subiect some are employed (but remissely) to the purpose. Others are employed to no purpose. Others sleepe out their mind in security. Others creepe and cringe into an Apish formality. None of these direct the bent of their actions, to the Ob-

iect

ject of true Glory. pag. 29.

A womans honour is of higher eſteeme than to be thus diſvalued. Light occaſions are many times grounds of deepe aſperſions. Actions are to bee ſeaſoned with diſcretion, ſeconded by direction, ſtrengthened with inſtruction, leaſt too much raſhneſſe bring the undertaker to deſtruction. ibid.

A briefe Commemoration of divers noble women, who as they were honourable by deſcent, ſo were they memorable for deſert. Paralels to the beſt men for converſation, though weake in ſexe, nature and condition. pag. 30.

An exhortation to young Gentlewomen, to conforme themſelves to ſuch imitable patternes: concluding with that excellent inſtruction addreſſed by St. HIERROM *to that holy Virgin* DEMETRIAS; *commending nothing ſo much unto her as induſtry, the better to inure her in the practiſe of Pietie.* pag. 31.

Nothing requires more diſcretion than affection. pag. 32.

One can never truely love and not be wiſe: which directly oppoſeth PLATO'S *opinion.* ibid.

Nothing more impatient of delay than Love. Nothing of more different paſſion: with an exact relation of their diſtinct operation. pag. 32. 33.

Love is neither to be too ſubtilly coloured, nor too ſimply diſcovered. If too hot, the violence of it is beſt rebated by abſence; if too coole, it is to bee quickned with more frequent conference, and aſſiduate preſence. pag. 34.

Passion *never workes more fearefull effects, then when it streames from Iealousie: verified by a tragicke Example in our owne Ile and time occurring, and to succeeding times surviving.* pag. 35. 36.

Remedies to appease anger, and every passionate distemper. pag. 37.

The discommodities which arise from Passion; the benefits which redound from attempering it. pag. 38. 39.

An usefull Exhortation, to this temperate Moderation. *Pag.* 40.

How a Gentlewoman *is to behave her selfe in* Company. pag. 41.

Modestie and Mildnesse hold sweetest correspondence in all societies. pag. 42.

Chastity is an inclosed Garden; *and by no licentious foote to be entred.* ibid.

☞ Aug. *lib. de honestate mulieris.*

Other vices are discomfited by fight, *Lust onely defeated by flight.* pag. 43.

We may be in security, *so long as wee are sequestred from* society. ibid.

We are to subiect affection *to the soveraignty of* reason. pag. 44.

How a Gentlewoman *is to behave her selfe in* Privacie. ibid.

Patternes of singular devotion recommended to her imitation. pag. 45. 46. 47.

Meditation being a Key *to open the* Morning, *a* locke *to close the* Evening, *should bee a Gentlewomans bosome companion.* pag. 48.

Gentlewomen, without much reservancie, are not

to frequent publike places of Society. Pag. 50.

Inſtances of ſuch, as being diſcreetly reſerved, accommodated their perſons to publike affaires, and became improoved by them. pag. 51. 52.

A iudicious recollection of ſuch who intend time, and ſuch who miſpend time: clozing with the relation of ſundry fearefull Examples, to deterre looſe livers from the like ſecureneſſe. pag. 53. 54.

That Behaviour *moſt approved, which is cleareſt from* affectation *freed.* pag. 55.

Vertues Habit *and* Behaviour *is free and not affected; native and not traduced.* pag. 57.

An accurate diſtinction or diiudication betwixt an enforced and unaffected Behaviour. ibid.

A Gentlewoman *is ſo to* behave *her ſelfe, that too much curioſity taxe her not of pride, nor too much Maieſty of State.* pag. 58.

COMPLEMENT. *Obſervat.* 3.

COmplement *defined.* Pag. 59.

With what conſtancy the Ancient *retained their forme of* Complement. Pag. 60.

Different garbes proper to diſtinct places. Pag. 61.

A diſtinction betwixt reall and formall Complement. ibid.

A deſerving commendation of ſundry Engliſh Ladies, in their unaffected way of Complement. pag. 62.

How Complement *may bee corrupted.* Pag. 63.

A deſcription of amorous poems, with a iuſt reproofe of their inforced Hyperbolees. Pag. 64. 65.

The Complement *uſed by ſome* great ones, *were but meere* Canting *among* Beggars. pag. 66.

How Complement *may be refined.* ibid.

Civility is the beſt and moſt refined Complement *that may be.* pag. 69.

Civility is never out of faſhion: ever deſerving admiration. pag. 69.

It is Society *that gives us, or takes from us our* Security. pag. 67.

Wherein Complement *may bee admitted, as mainely conſequent.* pag. 70.

The Court *is the* Beacon *of the* State; *the* Seate *or* Schoole *of* Complement. pag. 71.

As Courtiers *are* Objects *to many* Eyes; *ſo ſhould their* Actions *be Platformes to many* Lives. Pag. 72.

Corrivalſhip in a light Curtezans love, hath deprived many a hopefull Gentleman of his deareſt life. ibid.

In Conteſts of love, it is hard to determine whether the Agent *or* Patient *ſuffer more.* Page, 73.

Wherein Complement *may be omitted, as meerely impertinent.* ibid.

Apiſh formaliſts, or Complementall actors diſeſteeme thoſe three principall faculties of the Vnder-

Vnderſtanding.
Diſcourſe.
Diſtinction.
Election.
Singular Directions, how to acommodate them in all theſe. Pag. 75.
What Complement *gives beſt* accompliſhment. page. 76.
Senſuall Curtezans are their owne Furies. pag. 77. 78.
A good Chriſtian *the compleateſt Courtier:* Vertue *the* Ornament, *which gives* Complement *the beſt* accompliſhment. page, 79.

DECENCY. Obſervat. 4.

DEcency *recommended as requiſite, in foure diſtinct Subiects.*
GATE.
LOOKE.
SPEECH.
HABIT.
It is no hard thing to gather the diſpoſition *of our* heart, *by the* dimenſion *of our* Gate. Pag. 82. GATE.
Though our Feet *bee heere below, our* Faith *ſhould be above.* ibid.
No path *of pleaſure ſhould draw us from thoſe ieyes which laſt for ever.* ibid.
A wanton Eye *is the trueſt Evidence of a wandring* LOOKE.

dring mind: Our Eye *becomes the* ſence *of* ſorrow, *becauſe the* ſenſe *of* ſinne.

An Vncleane Eye *the* Meſſenger *of an* Vncleane heart. pag. 85.

Diſtinct Obiects propoſed to Eyes *diverſly affected.* pag. 85. 86

By looking upward, the more we looke, *we ſhall* like, *the longer we live, we ſhall love.* pag. 87.

SPEECH. *Without* Speech *can no ſociety ſubſiſt.* pag. 88.

Excellent rules for propriety of diſcourſe. ibid.

A deliberate apprehenſion begot by ſerious attention, is to goe ever before diſcourſe. pag. 89.

What Subiect ſuites beſt for a Gentlewomans diſcourſe. ibid.

A pleaſant anſwer of melliſluous BERNARD, *applyed to all forward* Shee-church *diſcourſers.* pag. 90.

Silence in a Woman, is a moving Rhetoricke. ibid.

HABIT. *There is nothing which moves us more to pride it in* ſinne, *than that which was firſt given us to cover our ſhame.* pag. 91.

Sumptuouſneſſe of the Habit *deſerves not ſo much reprehenſion, as Phantaſtickneſſe of the* Habit, *in reſpect of the forme or faſhion.* pag. 92.

Decency *is a civill* Gentlewomans *choyceſt livery, which ſets her forth before all embroidery.* ibid.

Time is too precious to be made a Pageant *or* Morrice *on.* ibid.

A briefe but moſt uſefull application of thoſe foure

foure preceding Subiects. Pag. 94.
Decency *the attractiveſt motive of Affection.* ibid.
Nothing conveyes more affection to the heart, than Decency *in the Obiect we affect.* ibid.
In this age, the beſt ſhot to be diſcharg'd is a Taverne reckoning, the beſt Alarum carouſing, and the moſt abſolute March reeling. ibid.
No Habit *ſo* decent, *as what is native and properly habituate.* pag. 95.
Where Vertue *is not directreſſe in our choyce, our inconſtant minds are ever prone to change.* pag. 96.
Nothing ſhould give us Content, *but what is* decent. ibid.
Decency *the ſmootheſt path that leades to* perfection. pag. 97.
The onely way to be Compleat, *is to be* decent. ibid.
An adumbration of that glory, *reſerved for thoſe that affect* Decency. pag. 98.
A vertuous Exemplarie life crownes the Soule with eternall reſt. ibid.

ESTIMATION. *Obſervat.* 5.

ESTimation, *a* Gentlewomans *higheſt prize.* pag. 101.
The loſſe of Eſtimation *makes the richeſt Merchant an irreparable Bankrupt.* ibid.

Fame, *the ſweeteſt flower that ever grew neare the border of* Time. pag. 102.

A continuation of ſundry eminent perſonages; puiſſant in armes, continent in deſires; and abſolute Commanders of their owne affections. Pag. 103. 104.

Greece *and* Rome *were no leſſe honoured for* PENELOPES *and* LUCRETIA'S *Conſtancie; than for* VLISSES *wiſedome, or* COLLATINES *loyalty.* ibid.

Portion may woe a Wordling; Proportion a youthfull wanton; but it is vertue that wins the heart of diſcretion. pag. 105.

A ſelect improvement of our Albion *Ladies.* pag. 106.

How Eſtimation *may be diſcerned to bee* reall. ibid.

Inſtructions of ſingular uſe for Maides, Wives, and Widdowes; illuſtrated with proper inſtances in each kinde. The way to winne an Husband is not to woe him, but to be woo'd by him. Pag. 106. 107, 108, 109, 110, 111, 112. &c.

Mothers the fittingſt Nurſes of their owne children; ſeconded by examples in all ages. Pag. 108. 109.

A Miſtreſſe of a family many times taxed for her Handmaides delicacy: inſtanced and illuſtrated copiouſly. pag. 113.

The lives of the dying, conſiſt in the memory of the living. ibid.

How Eſtimation *may bee diſcerned to be* ſuperficiall.

ficiall. pag. 114.

Many desire to appeare most to the eye, *what they are least in* heart. ibid.

The first occasion of kissing the lip: with a free reproofe of our late but too neate introdu'd custome of kissing the cheeke; elegantly shadowed in a Sonnet. pag. 114. 115.

Discretion cannot approve of that for good, which selfe-opinion or singularity onely makes good. ibid.

Those who dedicate themselves to the service of Vertue, preferre the pith *before the* rinde, *substance before appearance.* pag. ibid.

A Caution to wanton Women. pag. 116.

Sinnes may be without danger for a time, but never without feare. ibid.

Superficiall *Complementors, are hypocriticall Courtiers.* ibid.

Directions how to be gratious Courtiers in the highest Court. pag. 117.

How Estimation *may be impregnably preserved.* ibid.

Of all arrowes, those which are darted by the spirit of zeale, wound the enemy most, and procure the Archer best rest: confirmed by sundry notable examples. pag. 118. 119.

None can walke safely, that walkes not religiously. ibid.

A reflection upon the constancy and resolution of Heathens, recommended to the imitation of Christian women. pag. 120.

Vertue cannot exercise her owne strength, nor expresse her owne worth without an opposite. pag. 121.
An instance in a noble Lady. ibid.
A direction in the cloze. pag. 122.
How Estimation *may be irreparably lost.* ibid.
The * *Ivie while it is winding, decayes the* plant, *with which it is wreathing.* ibid.
An instance of a Citie-Virago. pag. 123.
An use of this instance. pag. 124.
The absolute end *whereunto* Estimation *aspires, and wherein it cheerfully rests.* Pag. 125.
This confirmed by sundry examples; and one most remarkeable of our owne. Pag. 125, 126. 127.
An application to these Ladies of our owne. pag. 127. 128.

Flices hederæ agiles horæ consicinnt.

FANCY. *Observat. 6.*

FAncy, *is to be with deliberation grounded.* pag. 129.
The Eye *is* Fancies *harbinger, but the heart is her harbour,* ibid.
Directions for setling and disposing our affections. pag. 130.
Loves purity is to be discussed, before it be entertained. pag. 131.
Not the rinde *but the minde is Discretions* Adamant. Pag. 132.

The

The misery of jealousie *deblazoned and exemplified.* ibid.
Singular resolves for a Coniugall State. Pag. 133, 134.
Fancy *is to be with constancy retained.* Page, 135.
Two memorable Mottoes recommmended. ibid.
The waywardnesse of some women iustly reproved, and how that humour may be rectified. pag. 136.
The admirable puritie and efficacie of Love. pag. 137.
Memorable examples of Coniugall Constancy *and* Continency. ibid.
An exhortation tending to the imitation of such famous Presidents. ibid.
Wanton Fancy *is a wandring* Frenzy. pag. 138.
Wanton Love, seldome or never promiseth good successe. ibid.
The incendiaries or foments of this inordinate passion, to sixe particulars reduced, all which are in one distich included. pag. 139
The Odious and inhumane effects in all ages derived from the violence of this Wanton fancie, *or* Wandring frenzie. Pag. 140. 141.
Soveraigne receipts to cure this desperate maladie. ibid.
What kind of affection deserves a Gentlewomans election. pag. 142.
How Fancy *may be checked if too* wilde; *confirmed*

firmed by a Philosophicall demonstration or Physicall experiments ibid.

A pleasant and pithy expostulation with fancy. ibid.

A disswasion from too much credulity to the light protests of deceiving fancy: *confirmed by a moderne example.* Pag. 143.

A Gentlewoman may with more safety suspect, than too rashly affect. ibid.

A discreet resolution upon tearmes of affection, seconded with the promise of an assured blessing. pag. 144.

The secret impression, and passionate expression of an unfortunate Lady in the relation of her misery. pag. 144. 145.

It is not so hard to give comfortable counsell to the sorrowfull, as to finde a fit season when to give it. ibid.

Consideration, a necessarie guide to affection. ibid.

Repentance comes too late at Marriage night.

How Fancy *may be cheered if too cold.* pag. 146.

The incomparable honour of a Virgin-condition. ibid.

The hate of Incest with brute Beasts. pag. 147.

The Bird of Love, *the Embleme of a Lovers heart.* pag. 149.

Moneyes are inferiour pictures *to true Lovers.* ibid.

The

The absolute end of a coniugall State. pag. 150.
An attemperament of both those indisposed Fancies *before mentioned,* ibid.
The difference betwixt a wise *and* wilde *Love, consists in this: the one ever deliberates before it love; the other loves before it deliberate.* Pag. 151.
Necessarie Cautions for all kind-hearted *Gentlewomen.* pag. 152.
The like for all coy *or* coole-affected *Gentlewomen.* pag. 153.
A sweet attemperament of both these humours: with an apt Emblem explained and properly applyed, to such, as are with either of these humours distempered. pag. 154. 155.

GENTILITY. *Observat.* 7.

GEntility, *is derived from our Ancestors to us, but soone blanched, if not revived by us.* pag. 157.
A perswasion to the imitation of our Ancestors vertues. pag. 158.
There was nothing mortall about them but their bodies, and those were too fraile Cabonets *for such rich* eminences *to lodge in: whereas, there is nothing but frailties about ours, for loose and licentious love to lie in.* ibid.
Those Odours *deserve highest* honours, *that beautifie us living, and preserve our memory dying.* ibid.

To see a light Lady descending from a noble Family, is a Spectacle of more spreading infamy, than any Subiect of inferiour quality. pag. 159.

Gentility *is not to be measured by antiquity of time, but precedency in worth.* pag. 160.

The reason why generous descents *become so much corrupted; and vertuous Parents by vitious Children so frequently disparaged.* ibid. & 161

Mothers the naturallest Nurses: confirmed by precept, custome, and example. pag. ibid. * Supra pag. 108. 109.

An effectuall perswasion to that duty. ibid. & pag. 162.

Vertue *the best* Coat. pag. ibid.

Heraldry proves vertues Coat *to bee the best, because deblazoned with least charge.* ibid.

Vertue *is no admiring lover of ought that is below her.* pag. 162. 163.

The misery of this age in sumptuousnesse of attire. pag. ibid

The honour of Humility. pag. 174.

A glorious reproovall of modest Matrons. pag. 175.

Sinnes prevention, is to prevent the occasion. Pag. 176.

Gentlewomen *are to reflect more on their inward* worth, *than their outward* weare. Pag. 176.

It will not redound much to a Gentlewomans *honour, to have observed the* fashions *of the time, but with a discreet contempt or civill neglect of* fashion,

ſhion, *to have redeemed her time.* pag. 177.

Living actions of true Gentility, *happy Precurſors to the State of* Glory. ibid.

There are native ſeeds *of goodneſſe, ſowne in* generous bloods *by lineall ſucceſſion: variouſly inſtanced.* pag. ibid. & 178. 179.

Thoſe who are with the choyceſt vertues endowed, become oft times, moſt traduced. ibid. & 180.

There is no one vertue which makes a Gentlewoman *more gracious in the eye of her beholder, than* Modeſty, *the greateſt advancer of many ancient family* ibid.

"*To be high borne and baſely minded, is to ingraft baſtard ſlippes in a Noble ſtocke.* ibid.

High and Heroicke vertues become great Houſes: confirmed by the reſolution of a noble Lady, in reiecting the powerfull ſolicitancy of a Senſuall Suiter. ibid. and 181.

Emulation of goodneſſe in great Perſons is honourable. ibid.

How theſe native ſeeds *of* goodneſſe *may be ripened by* inſtruction, pag. 182.

No Tutreſſes fitter to perfect this excellent worke in Gentlewomen, *than thoſe who were the ſecundarie inſtruments of their beeing: ſtrengthened by example and reaſon.* pag. 183.

A ſelect Choice and recommendation of ſundry bookes of inſtruction, *to the peruſall of our* Engliſh Gentlewoman. ibid.

A briefe enumeration, ſerious diſcuſſion, and iudicious election, of ſundry ancient Fathers, with

other morall Authors. pag. 184.

English translations, the lights *of Ladies, but* Dampes *of Schollers.* pag. 187.

Private Nurseries, houshold Academies. ibid.

The first instruction *takes the* deepest Impression; *with an usefull application to every condition.* pag. 188.

Necessarie directions highly conducing to the good report and repute of Maides *and* Matrons, ibid.

The most precious things *have ever the most* pernitious Keepers. *Nothing more precious, than a Virgins honour; it were a shame for the Mother for any base lucre, to prove a treacherous Keeper.* pag. 189.

The whole progresse of a Gentlewomans *conversation should be a continued line of direction: to which line he confines his* observation. pag. 190.

HONOVR. *Observat.* 8.

PRomotion discovers what men be, but true Honour *shewes what they should be.* pag. 191.

Honour *is* painted, *when it is not with vertue* poudred. pag. 192.

Morall Philosophy, nor Christian Theory, could ever hold that for deserving greatnesse, *which had not neare relation to* goodnesse. ibid.

Their memory cannot live long, who make Authority *a Sanctuary to wrong.* pag. 193.

Vertue

Vertue *defined, and by it true* Gentility *with the* honour *of an ancient family expreſſed,* pag. 194.

An accurate connexion with a perſonall application of the preceeding Subiects, to all Gentlewomen. pag. ibid. & 195.

Be women never ſo eminent, they are but painted Trunkes, *if vertue be not reſident.* pag. 196

Vertue ſhould not onely be reſident *but* preſident *over all their actions.* ibid.

No Cloath takes ſuch deepe tincture, *as the cloath of* Honour. ibid.

No Pleaſure can be conſtant, unleſſe it afford inward content. pag. 197.

There is nothing aſperſeth a deeper ſtaine upon the Cloath of Honour, *than too much attention unto Sycophants.* ibid.

Soveraigne receipts againſt the poyſon of flattery; *with a ſerious exhortation to the entertainement of humility, patience, conſtancy, and every generous vertue.* pag. ibid. & 198. 199.

"*Violets though they grow low and neare the* "*earth, ſmell ſweeteſt: and* Honour *appeares the fulleſt of beauty, when ſhe is humbleſt.* pag. 198.

Honour, *if truly grounded, can looke in the face of terreur, and never be amated.* ibid.

She that makes vertue *her* object, *cannot but make every Earthly thing her* Subject. ibid.

Honours *imprezza and Paſture.* ibid.

Honours *compleat armour, dreſſe, and portraiture.* Pag. 200

HER Deſcription, with motives to her imitation. ibid.

A briefe but uſefull application. pag. 201.

Honourable Perſonages ſhould be Preſidents *of goodneſſe.* Pag. ibid.

LANDMARKES are uſually erected for direction of the Mariner, and Maziſtrates elected for inſtruction of the inferiour. ibid.

The world, a Maze of Miſery, a vale of vanity?
Man, a ſtory of calamity, a ſtatue of infelicitie. } ibid.

To be a Lady of Honour, *is more than* titular. Pag. 202.

Three eſpeciall Obiects, upon which Honourable perſonages are to reflect.
Charitie.
Chaſtitie. } Pag. ibid.
Humilitie.

A moſt accurate and ſerious diſcourſe on each particular Obiect. Pag. 202. 203. 204

The very laſt day to an honourable Chriſtian, is every dayes memoriall. ibid.

The actions of Noble Perſonages, like ſweet odors, diffuſe themſelves by imitation to their followers. pag. 205.

Thoſe that are followers of their perſons, *will be followers likewiſe of their* lives. ibid.

Their private family is a familiar Nurſery. ibid.

Foule enormities muſt admit of no Priviledges: Eminent Perſons are to be their owne Cenſors. ibid.

ibid.

An excellent application, by way of Exhortation to all ſuch honourable Cenſors. pag.205.206.

Vertues are more permanent Monuments, than Statues, ſtiles, trophees, or oboliskes. ibid.

Vertue *or* Vice, *whether ſoever takes hold firſt, retaines a deeper impreſsion in* honour, *than any lower Subiect.* ibid.

In theſe, whom Nobility of bloud hath advanced, be ever ſome ſeeds or ſemblances of their Progenitors retained. ibid.

This confirmed by Philoſophicall reaſon and example; Preſident and Precept. pag. 207

Great mindes are many times ſicke of great maladies: how this by timely prevention may be ſeaſonably cured. pag.208.

The efficient cauſe, why Vertue *or* Vice, *whether ſoever takes hold firſt, retaines a* deeper impreſſion *in* Honour, *than in any lower Subiect; illuſtrated by inſtance.* ibid.

Firſt Motions have deepe impreſſions; firſt Notions firme retentions. Pag. 209.

The greateſt profit *of Honourable perſonages, is to become* Proficients *in the practice of* vertue; *Their higheſt* delight, *to ſubdue their delights to the obedience of* reaſon, *for the love of* vertue. ibid.

The Corruption of time hath introduc'd that deformity of faſhion, as it aſperſeth on our formall imitators much imputation. ibid.

Where Youth *is initiated in affectation of State, it partakes in* age *of too much Pride.* ibid.

The humour, temper, and danger of our Tame-Beasts, *or State-Parasites.* pag. 210.

A reservancy of State in Pace, face, & every Posture, recommended by an insinuating Faune, *to a Phantasticke Gallant.* ibid.

Sycophancy the ruine of many a Noble family. ibid.

An election of honest and discreet followers. ibid.

Gentlewomens lives, *as they are* lives *to themselves, so should they be* lights *unto others.* ibid.

For Popular honour, Vice *will but* varnish *it; it is* Vertue *that will richly enammell it. Singular motives to Mortification.* ibid. pag. 211.

That Vertue *may receive the first* impression, *by meanes of an in-bred noble* disposition, *seconded by helpes of* Education. ibid.

A pleasant Epigram alluding to all humerous Ladies. Marg. pag. 212.

A Choice recollection and expression of such vertues as sort and suit with the condition of our noblest Ladies: with Cautions to attemper them in all extreames: by an usefull reflection upon all the Senses; and those Commanding passions, *which domineere most over the Senses.* pag. 212. 213.

A singular Meditation for recollection of our affections. pag. 214. 215.

Vice *throwes her aspersions on no subiect, so much as on* Honour. pag. 215.

A fruitfull application to all young Gentlewomen, for regulating their dispositions, *and how to make them true inheritrices of* Honour. pag.

pag. ibid. & 216.
Vertue *reduced to* habit, *aſpires to* perfection. pag. ibid.
There is nothing under the heaven, that can ſatisfie a Soule created for heaven. ibid.
Exquiſite directions for Virgins, Wives, *and* Widdowes. pag. ibid. & 217.
We are to eſteeme no life ſweeter, than when every day improves us and makes us better. ibid.
A divine Contemplation, reflecting upon our mutabilitie on Earth, our immortality in Heaven. pag. 218.
A Review of our Ladies Court and Citty ſolace. ibid.
Recreations run in a Maze, while they lay their Scene *of* Mirth *on Earth.* ibid.
A Twofold conſideration full of ſweet and ſelect conſolation. ibid. & 219.
How happy many Eminent Perſonages had beene, had they never beene taken with this Shadow *of happineſſe.* ibid. & 219.
No paſſage to the Temple of * Honour, *but through the Temple of* Vertue. ibid.
If Gentlewomen *deſire to be great, let it be their height of ambition to* aſpire to honour *in the* Court of vertue. ibid.
What a brave Saliquor State *ſhall* Gentlewomen *enioy, when* vigilancy, *becomes* Warden *of their* Cinque Ports. pag. 220.
Perſeverance, the Crowne of goodneſſe. ibid.
A conſtant reſolution, the Diadem of a Chriſtian in

* HONOR virtutis præmium, VIRTVS honoris pretium.

in her dissolution. pag. 221.

A Character, *entituled*; A Gentlewoman; *wherein such an One is described, whose* desert *answeres her* descent; *whose actions truely ennoble her selfe: with a briefe touch or revew of all his* Observations; *Which are shawne to be Obiects of her love, improvements of her life.*

An Appendix, *upon a former supposed impression of this* Title; *wherein the* Authors *feares are suggested, discussed, and resolved: and his compleat* ENGLISH GENTLEWOMAN *to as compleat a* GENTLEMAN *espoused.*

THE

THE ENGLISH Gentlevvoman.

Argument.

The Neceſſity *of* Apparell; *Of the* Vſe *and* Abuſe *of* Apparell; *Two meanes by which the* Vſe *may be inuerted to* Abuſe; *That* Apparell *moſt comely, which conferres on the* Wearer *moſt native* beauty, *and moſt honour on her Country.*

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HAD ADAM neuer committed *ſinne*, he had neuer needed *figge-leaues* to couer his *ſhame*. Sin made him flye to the groue for ſhelter, and ſhame compelled him to play the artleſſe Tayler, and through meere *neceſſity* to make him a Couer. Well enough was he before that time attyred, albeit naked: and ſo

Obſeruat. 1. The neceſſity of *Apparel.*

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so happily stated, as we are to imagine, that ignorance kept him not from the knowledge of his nakednesse, but that his Originall purity freed him from these necessities. But no sooner was the forbidden fruit tasted, then poore *Adam* became tainted, his nakednesse discouered; so as now for honour of modesty, he must of *necessity* betake himselfe to that *science*, whereto (being *free* till that time) he was neuer *bound Apprentice*. His inhibited taste made him sensible (and therein more miserable) of what before he felt not. No distemperature of cold or heat could before that time annoy him. Now his failing in performing what he ought, brings him to a feeling of that he neuer knew. Now tender *Eue*, whose temperate repose ministred her all content in a sweet and cheerefull Arbour, with all the varieties and delicacies of nature, feeles a shaking & shiuering in her ioynts: Such a strange distemper hath the taste of an Apple wrought in her. Shee must fit her selfe then to endure that with patience, which she procur'd to her selfe and second selfe, through disobedience; and put on what before she needed not, a Vaile to couer her Nakednesse, and subiect her selfe to these Necessities. It is true, that *Clothing* keeps the body warme two wayes: By keeping in the naturall heat of the body; and by keeping out the accidentall cold of the Ayre. All Creatures enter the world sheelded and shrouded, saue onely poore man, who enters lists naked. Tender and delicate hee is by nature; more subiect to preiudice by distemper, than any other Creature. Now to fence himselfe against all occurrents, and the better to endure all intemperate violence, the Diuine Prouidence hath accommodated it selfe to his *Necessity*, from the very first entrance of his *infancy*: yet were it fit, when hee reflects vpon himselfe thus decked and attired, to recal

to

to minde the prime occaſion of theſe *Neceſſities*. So equally tempered was the Ayre where he firſt breathed; ſo farre from the diſtemper of heat or cold freed; with ſuch variety of all delights ſtored; as then in all happineſſe he ſeem'd to be ſtated: but preſently after his fall, began theſe to faile. That ſoyle, which before was naturally fruitfull, became wilde without manuring: Thoſe Riuers, which before were purely reliſhing and delighting, became muddy, brackiſh, and diſtaſting: Yea, that Ayre, which before was euer ſweetly and temperately breathing, became vnſeaſonably ſcorching or freezing. *Neceſſity* then hath prouided for *Adam* and his Collapſed poſterity a Coat, to ſhroud them from the inclemency of all ſeaſons. And whence came this *neceſſity*, but from ſinne? To glory then in theſe *neceſſities*, is to glory in ſinne. Which were, as if ſome graue Capitall offender, hauing committed high Treaſon againſt his Soueraigne, ſhould, notwithſtanding, out of a Princely Clemency be pardoned; yet with this condition, that hee ſhould weare a Cord or Halter about his necke during his life, to put him in remembrance of his diſloyalty and treaſon. In which Badge, this frontleſſe Traytor ſhould pride himſelfe more, than if it were ſome ancient Creſt of honour. Reflect then vpon the originall ſource of your ſorrow, *Eue*, ye daughters of *Eue*. Ambition prompt her to ſin, ſin brought her to ſhame, ſhame to her ſhroud. Meere *neceſſity* compelled her to weare what before ſhe knew not, and to prouide her ſelfe of that which before ſhe needed not. How is it then, that theſe ragges of ſinne, theſe robes of ſhame, ſhould make you idolize your ſelues? How is it, that yee conuert that which was ordained for *neceſſity*, to feed the light-flaming fuell of licentious liberty? Was *Apparell* firſt intended for keeping in naturall heat, and

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keeping out accidentall cold? How comes it then that you weare these thinne Cobweb attires, which can neither preserue heat, nor repell cold? Of what an incurable cold would these Butterfly-habits possesse the wearer, were pride sensible of her selfe? Sure, these attires were not made to keepe cold out, but to bring cold in. No *necessity*, but meere vanity, introduced these Pye-coloured fopperies amongst vs. Vnuaile many of our light Curtezans, whose brothell practice hath reft them of the ornament of a woman, and you will finde a strange Metamorphosis; *Venus armata* turn'd to *Venus calua*. We say there is no good congruity in a proud heart and a beggers purse. Why should we then pride our selues in that which displayes our beggery? Before wee had cloathes, we wanted nothing; hauing cloathes, we stand in need of all things. Primitiue purity exempted vs from these *necessities*; Originall impurity subiected vs to these *necessities*. Cold wee grew in Charity, cold in euery Christian duty; garments then stood wee in need of, to shroud vs against the tempest of a benummed Conscience. These habits then, it appeares, were ordained, at first, for *necessity* to shield vs: Vanity had not then set inuention on worke, nor the age sent her Phantastickes abroad to trafficke with forraine fashions. Winter made choyce of his garment to fit the season; so did Summer, without an affected singularity, fit him to a seasonable fashion. They stood not much either vpon colour or curious border; temperate heat they desired to retaine, intemperate to repell; cold to keepe out, naturall warmth to keepe in. This was that, ancient times intended; this was all that they affected. *Necessity* enforced them to doe what they did; otherwise, I am perswaded, they had not beene, to this day, made. Those then that esteeme more of

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Apparell, how gorgeous ſoeuer, than of a worke of *Neceſſity*, detract from their owne glory, to ſute themſelues in ſtuffes of vanity.

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THere is nothing in its owne nature ſo abſolutely good, but it may be corrupted; what was at firſt intended for ſome good *Vſe*, if peruerted, declines into ſome apparant *Abuſe*. Now *Gentlewomen*, (for to you I direct this diſcourſe) would you obſerue the right *vſe*, and diuert in no particular from the Ordinance of *Apparell*; Modeſty muſt be your guide, vertuous thoughts your guard, ſo ſhall heauen bee your goale. When the Roman Princes, in their Conqueſts, or triumphant honours, were with acclamations and vollies of ſalutes receiued, by the generall applauſe of the people extolled, and in their triumphall *Eber* or Chayre of eſtate ſeated; there ſtood alwayes one behind them in their Throne, to pull them by the ſleeue with this Memoriall; *Remember thou art mortall*. A more vſefull Memoriall you cannot haue, than theſe Robes you weare, of your owne frailty, nor a more effectuall motiue to humility. Had not ſinne worne you out of Gods fauour, and reft you of your natiue ſplendour, you had neuer worne theſe habits, ſignals of your diſhonour. I commend her for the good vſe which ſhe made of her *Apparell*, who neuer dyed her garment, but ſhee watred it with a teare, remembring what *neceſſities* her ambitious thoughts had brought her to: for by aſpiring to know more than ſhee did, ſhe became depriued of that excellent beauty which ſhe had. Patternes likewiſe of modeſty you may be, and herein ſingularly vſefull by your examples, vnto others of your ſexe. Nor can you poſſibly expreſſe it better, then in obſeruing that diuine precept, by learning

The vſe of *Apparell*.

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had introduc'd. Yea, so obseruant were former times of those fashions which preceding ages had recommended to them, as they held it ominous to innouate or bring in any new forme, euen in matters of indifferency. When *Darius* had altered the fashion of his Sword, which vsed to be Persian, into the forme of the Macedonian (in the yeere immediately before he fought with *Alexander*) the Chaldees or Sooth-sayers prophecied, that into what fashion as *Darius* had altered his Sword, time would reduce his State; and that the Persian glory was drawing towards her last period, by subiecting her selfe to the Soueraignty of Macedon. Which prediction was soone confirmed by the next yeeres Conquest. But tell me, ye curious Dames, who hold it a derogation to your honour, to entertaine ought that is vulgar; whereto were Cloathes first ordained, but to couer that nakednesse which sinne brought, and to skreene that shame which the effect of sinne first wrought? The *vse* of *Apparell* is not to dignifie the wearer, or adde more beauty to the Creature. Sure I am, that a iudicious eye, who measures dignity by desert, scornes to preferre the *Case* before the *Instrument*, the *Rinde* before the *Pith*. Those who are worthy to be your Iudges, will determine your worth by what there is in you, not by what you weare on you. Let May-games and Morrices beautifie themselues with Anticke dressings, to captiuate the vulgar eye; your breeding hath beene better, your iudgements clearer, your obseruations wiser, than to stoope to such base Lures. Our life consists in the perfection or temperate infusion of naturall or radicall humour, or in the conseruation of naturall heat: to preserue this, to increase that, Nature hath prouided meanes inward and outward. To peruert the *vse*, is to peruert the *Ordinance* it selfe: So *vse* the outward, that you

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you darken not the inward; ſo diſpoſe of the inward, that it may rectifie the outward. Reflect on antiquity, yet no farther than may ſuit with the decency of the age wherein you liue. I am not ignorant, how many faſhions formerly vſed, would in this age deſerue rather deriſion than approuement. And that the infancy of the world had many ſhapes, as then but onely in their *Embrio* or rather Conception, which ſucceeding times, accommodated by more exquiſite artiſts, brought afterwards to perfection. *Vſe* your habit as an ornament of decency; let it not haue the leaſt Edging of vanity. Many Eyes are fixed on you, ſundry motiues of imitation are derined from you. Send not out one fruitleſſe ſigh for any phantaſticke faſhion which you ſee: they cannot be ſighes of compaſſion, that are ſent meerely out for faſhion. Sigh rather that your Country ſhould labour of ſo vaine a birth, as to preferre forraine inuentions before the ornament of a *Maiden Ile*, conſtant modeſty. Spend not a fruitleſſe houre in an vnprofitable garniſh of corruption: *Vſe* theſe outward dreſſings as if you did not *vſe* them: Let them be rather your *ſcorne* than your *pride*; your *contempt* than *content*. Be thoſe curious Caſes of mortality decked or dawbed with neuer ſo much adulterate beauty, they cannot conferre vpon themſelues one beameling of laſting glory. Looke vpon thoſe poore *baſes* of frailty, your *feet*, what a *tinkling* they make, to partake of a laſciuious meeting in priuacy: Eye thoſe *riſing mounts*, your *diſplayed breaſts*, with what ſhameleſſe art they wooe the ſhameſaſte paſſenger: View thoſe *wandring Lamps*, how they roue abroad, as if they would flye out of their Lodges, and ſpheere themſelues in ſome amorous Orbe. Call them home, leſt *Dinah*-like they loſe themſelues by ſtraying, impeach their honour by wandring,

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wandring, bring themselues woe by their lasciuious wooing. Affect no fashion that may beget in your generous bosomes a light thought; Contemne that fashion which detracts from the natiue beauty of the feature, or which brings it to that admiration of the Creature, as it makes it forgetfull of the Creator. O how contemptible a thing is man (the word may reflect equally vpon either sexe) if he erect not his thoughts aboue man! What a poore *vse* makes that miserable creature of his being here, who bestowes so much time in the *Tyring house*, as hee forgets what part he is to play on the Stage? O consider the preciousnesse of time! it is all that may bee properly said ours. Neither can we terme that portion of time which we call *ours*, yeares, or dayes, or houres. A moment is our portion, and the Commandingst Emperour hath no larger proportion. Of which moment, whatsoeuer is past, is not now: and whatsoeuer is to come, is not yet. Eye then your Houre-glasse, vye in teares with graines of sand. Bestow not this little scantling, this moment shorter than nothing, in too curiously attiring of vanity, but in meditating of your owne frailty, and redeeming the time you haue lost in security. As *Apparell* was ordained for *necessity*; *vse* it with Christian ciuility. In obseruing this, you make the *vse* good, which shall hereafter redound to your greater gaine.

The *Abuse* of *Apparell.*

BUt the misery and leuity of this age is such, as that becomes generally least affected, which adornes vs most; that valued most, which beseemes vs least. Time was indeed, and may that time once re-shine vpon vs, when the onely flower to be loued of women, was a natiue red, which was shamefast-

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neſſe. The face knew not then what painting was, whoſe adulterate *ſhape* takes now acquaintance from the *Shop*. Then were ſuch women matter of ſcandall to Chriſtian eyes, which vſed painting their skinne, powdring their hayre, darting their eye. Our Commerce with forraine Nations was not for fathions, feathers, and follies. There was diſtinction in our attires; differences of ranks and qualities; a ciuill obſeruance of decent habits; which conferred no leſſe glory on our Ile at home, than victorious mannagements by the proweſſe of our Inhabitants, did abroad. If we reflect on them, wee muſt of neceſſity bluſh at our ſelues: ſeeing, what wee haue receiued for *vſe*, we haue conuerted to *abuſe*. That diſtinction which decency found out for habits virile and feminine, what commixture hath it found in latter times? What neare reſemblance and relation hath womans to mans: ſuting their light feminine skirts with manlike doublets? *Semiramis*, that victorious Princeſſe, commanded all to weare *Tyres* vpon their heads, and to put vpon them womans apparell without diſtinction, that ſhee might reigne ſecurely without exception: Thus the comely habit of modeſty became a pretended vaile to an vſurped Soueraignty. But theſe ſucceeding times haue tyred our women with tyres; tranſlating them to a plume of Feathers. Faſhion is now euer vnder ſaile: the Inuention euer teeming; Phantaſticke Wits euer breeding. More time ſpent how to *abuſe* time, and corrupt licentious youth, than how to addreſſe employment for the one, or to rectifie the diſtempers of the other. Take a ſuruey of all degrees, and tell me what vniformity you finde in this particular. And to make inſtance in three ſeuerall places (for to theſe all others may haue proper relation) take a more preciſe and punctuall peruſall of *City*, *Court*,

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Court, and *Countrey*, and returne me a briefe of your Suruey. In the *first*, you ſhall finde many graue Matrons, modeſt Maids, deuout Widdowes; but are theſe all? No; with theſe you ſhall finde a ſtrangely mixt generation. Some affecting nothing more than what is moſt nouell and phantaſticke; Others enuying what they diſdainfully ſee in others, which faſhion rather than they will miſſe, they will not ſticke to ſet their honour at ſale: All, or moſt, true *Biantines*, carrying all their wealth about them. For the *ſecond*, you ſhall find, amongſt many other plants of promiſing growth and excellent proficience, ſundry ſweet-ſented ſprigs of *Cynnamon*, whoſe rinde is worth all the body. No diſcourſe can reliſh their formall palate, but faſhion; if *Enes* Kirtle ſhould be now ſhowne them, how they would geere their Grandam? For the *laſt*, though it be long ere they creepe into forme, hauing once attain'd it, they can take vpon them as vnbeſeeming a State in a Countrey Pew, as if they were Ladies for that yeare, and had beene bred in the Art of mincing ſince their childhood. But what are theſe, but ſuch, whoſe expence of time is ſcarcely valued? Sacrificing more houres to their Looking-glaſſe, than they reſerue minutes to lament their defects. Such, whoſe vertuous thoughts neuer harbour the leaſt conceit that may betray their honour, or depraue thoſe more noble parts wherewith they are indowed; ſcorne to drowne their *better part* in theſe dregs of ſenſuality. Vertue is their attendant, Honour their obiect, all inferiour delights their loweſt ſubiects. Day by day haue theſe their taske impoſed, that the poyſon of ſloath may be better auoyded: No day paſſeth without a line, no action without a limit: obſeruing the courſe of that vertuous Mirror, of whom it is ſaid:

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In distinct houres she did diuide the day,
To waike, to worke, to meditate, and pray.

Much different from this pious resolution, was that Libertines impious conclusion, who held that none could bee frequently deuout in prayer, and fashionably decent in attire. Shee bestowed too much time on her *Glasse*, to reserue any for her Lampe. Pride had exiled her zeale; delicacy of habit, sanctity of heart. Her day might be easily diuided: Shee bestowed the forenoone on her skinne, the afternoone on a Play, clozing her Euening Lecture with a reere supper: and this was her Christian Taske. Miserable is the condition of that Creature, who, so her skin be sleake, cares not if her soule be rough. So her outward habit be pure and without blemish, values little her inward garnish. Such an one hath made a firme Contract with vanity, clozing her contemptuous age with a fearefull Catastrophe. Thus farre haue we discoursed of the effect or *abuse* it selfe, wee are now to treat of those two sources, from whence these *abuses* properly arise; to wit, *Delicacy* in being more curious in our Choyce of *Apparell* than *necessity* or *decency* doth require; secondly, *Superfluity*, in storing more variety and change of rayments than either nature needs, or reason would admit, were shee not transported with a sensuall affection, by giuing way to what vnbounded appetite requires.

How the *vse* of *Apparell* may be inuerted to *abuse*.

IN the search of any Minerall, we are first to digge for the veine: and in the curing of any malcuolent effect, we are duely and seriously to inquire the producing cause, that by stopping the Spring or source, wee may stay the violence of the streame. We are then to insist of those two precedent means,

by

by which the *vse* may bee inuerted to *abuse*; and that which of it selfe is approueable, if obserued with decency, becomes iustly reprehensible by corrupting so necessary and consequent an *vse*, either by *delicacy*, which weakens and effeminates the *Spirit*, or by *Superstition*, which euer darkens the beameling of *reason* with the Cloud of *sense*.

Reproofe touching *Apparell* may bee occasioned from foure respects:

First, when any one weareth *Apparell* aboue their degree, exceeding their estate in precious attire. Whence it is that *Gregory* saith; there be some who are of opinion, that the weare of precious or sumptuous *Apparell* is no sinne: Which if it were no fault, the diuine Word would neuer haue so punctually expressed, nor historically related, how the *Rich man*, who was tormented in hell, was cloathed with Purple and Silke. Whence we may note, that touching the matter or subiect of attire, humane curiosity availeth highly. The first stuffe or substance of our garments, was very meane; to wit, Skinne with Wooll. Whence it is we read, that God made *Adam* and his wife *Coats of Skinnes*, that is, of the Skinnes of dead beasts. Afterwards (see the gradation of this vanity deriued from humane singularity) they came to *Pure Wooll*, because it was lighter than Skinnes. After that to *rindes of trees*, to wit, *Flax*. After that to the *dung and ordure of Wormes*, to wit, *Silke*. Lastly, to *Gold and Siluer*, *and precious Stones*. Which preciousnesse of attire highly displeaseth God. For instance whereof (which the very Pagans themselues obserued) we read that the very first among the *Romans*, who euer wore *Purple*, was strucke with a Thunder-bolt, and so dyed suddenly, for a terror and mirror to all succeeding times, that none should attempt to lift himselfe proudly against God

APPAREL. God in precious attire.

The second point reprehensible is, *Softnesse* or *Delicacy* of *Apparell*: Soft Cloathes introduce soft mindes. Delicacy in the *habit*, begets an *effeminacy* in the *heart*. *Iohn Baptist*, who was sanctified in his mothers wombe, wore sharpe and rough garments. Whence wee are taught, that the true seruant of God is not to weare garments for beauty or delight, but to couer his nakednesse; not for State or Curiosity, but necessity and conuenience. Christ saith in his Gospell, *They that are clad in soft rayments, are in Kings houses.* Whence appeareth a maine difference betwixt the seruants of Christ and of this world. The seruants of this world seeke delight, honour, and pleasure in their attire: whereas the seruants of Christ so highly value the garment of innocence, as they loath to staine it with outward vanities. It is their honour to *put on* Christ Iesus; other robes you may rob them of, and giue them occasion to ioy in your purchase.

The third thing reproueable is, *forraine Fashions*: When we desire nothing more than to bring in some Outlandish habit different from our owne; in which respect (so Apishly-anticke is man) it becomes more affected than our owne. Against such the Lord threatneth, *I will visit the Princes and the Kings children, and all such as are cloathed with strange Apparell.* Which *strange Apparell* is after diuers fashions and inuentions, wholly vnknowne to our Ancestors. Which may appeare sufficiently to such, who within this 30, or 40, or 60 yeares neuer saw such cutting, carning, nor indenting as they now see. Zephan. 1.

The fourth thing reproueable is, *Superfluity of Apparell*, expressed in these three particulars: first, in those who haue diuers changes and suits of Cloaths;

who

who had rather haue their garments eaten by moaths, than they ſhould couer the poore members of Chriſt. The naked cry, the needy cry, and ſhreekingly complaine vnto vs, how they miſerably labour and languiſh of hunger and cold. What auailes it them that wee haue ſuch changes of rayments neatly plaited and folded; rather than wee will ſupply them, they muſt be ſtarued? How doe ſuch rich Moath-wormes obſerue the Doctrine of Chriſt, when he ſaith in his Goſpell; *Hee that hath two Coats let him giue one to him that hath none?* APPAREL.

Secondly, wee are to conſider the *Superfluity* of ſuch who will haue long garments, purpoſely to ſeeme greater: yet, which of theſe can adde one cubit to his ſtature? This puts me in remembrance of a conceited ſtory which I haue ſometimes heard, of a diminutiue Gentleman, who demanding of his Tayler, what yards of Sattin would make him a Suite, being anſwered farre ſhort in number of what he expected: with great indignation replied, "Such an one of the *Guard* to my knowledge had "thrice as much for a Suite, and I will ſecond him. Which his Tayler with ſmall importunacy condeſcended to, making a *Gargantua's Suite* for this *Ounce of mans fleſh*, reſeruing to himſelfe a large portion of ſhreads, purpoſely to forme a fitter proportion for his *Ganimede* ſhape.

The third *Superfluity* ariſeth from their vanity, who take delight in wearing great ſleeues, miſhapen Elephantine bodies, traines ſweeping the earth, with huge poakes to ſhroud their phantaſticke heads, as if they had committed ſome egregious fact which deſerued that cenſure: for in the Eaſterne Countreyes it hath beene vſually obſerued, that ſuch light Women as had diſtained their honour, or laid a publike imputation on their name, by conſenting to

APPAREL. to any libidinous act, were to haue their heads sow'd vp in a poake, to proclaime their shame, and publish to the world the quality of their sinne.

Delicacy of *Apparell*. NOw to insist more punctually on that effeminatour both of youth and age, *Delicacy of Apparell*; I would haue our Daughters of *Albion*, reflect vpon themselues, those poore shells of corruption: what a trimming and tricking they bestow on their brittle houses. *Petrarchs* aduice was, that we should not be afraid though our out-houses, these structures of our bodies, were shaken, so our soules, the guests of our bodies, fared well. Whereas contrariwise, these, whose onely care is to delude the outward appearance with a seeming faire, so they may preserue the varnish, disualue the foundation. O may this folly be a stranger to our Nation! To allay which fury, attemper which frenzy, I hold no receit more soueraigne than to enter into a serious meditation of your frailty. As first to consider, what you were before your birth; secondly, what from your birth to your death; lastly, what after death. If you reflect vpon the first, you shall finde that you haue beene, what before you were not, afterwards were what now you are not, first made of vile matter (see the Embleme of humane nature) wrapped in a poore skinne, nourished in an obscure place, your Coate the second skinne, till you came to a sight of the Sunne, which you entertained with a shreek, implying your originall sinne. Thus attired, thus adorned came you to vs; what makes you then so vnmindfull of that poore case wherein you came among vs? Hath beauty, popular applause, youthfull heate, or wealth taken from you the knowledge of your selues? Deriue your pedigree, and blush at your match-

matchleſſe folly, that pride ſhould ſo highly magnifie it ſelfe in duſt, or glory moſt in that which brings with it the moſt ſhame. Why doe you wake with ſuch haughty necks? why doe you extoll your ſelues ſo highly in theſe Tabernacles of earth? Attend and conſider; you were but vilde corrupted ſeede at the firſt; and now fuller of pollution than at the firſt. Entring the world with a ſhreeke to expreſſe your enſuing ſhame, you became afterwards expoſed to the miſeries of this life and to ſinne, in the end wormes and wormes meat ſhall you be in the graue. Why then are you proud, ye duſty ſhrines, yee earthen veſſels; ſeeing your conception was impurity, birth miſery, life penalty, death extremity? Why doe ye embelliſh and adorne your fleſh with ſuch port and grace, which within ſome few dayes wormes will deuoure in the graue? Meane time you neglect the incomparable beauty of your ſoules. For with what ornaments doe ye adorne them? With what ſweet odors or ſpirituall graces doe ye perfume them? With what choyce Flowers of piety and deuotion doe ye trim them? What Habits doe ye prepare for them, when they muſt bee preſented before him who gaue them? How is it that ye ſo diſeſteeme the ſoule, preferring the fleſh before her? For the Miſtreſſe to play the Handmaid, the Handmaid the Miſtreſſe, is a great abuſe. There can be no ſucceſſe in that family, where the houſhold is mannaged ſo diſorderly. O reſtraine your affections, limit your deſires, beare an equall hand to the better part! The Building cannot ſtand vnleſſe you remoue the rubbiſh from the foundation. The Soule in the body is like a Queene in her Palace. If you would then haue this little Common-wealth within you to flouriſh, you muſt with timely prouidence ſuppreſſe all factious and turbulent moleſters of her peace; your paſ-

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sions, especially those of vaine-glory, must bee restrained; motiues to humility cherished; chast thoughts embraced; all deuious and wandring Cogitations excluded; that the soule may peaceably enioy her selfe, and in her Palace liue secured. Whereto if you obiect, that this is an hard lesson; you cannot despise the world nor hate the flesh; tell mee where are all those louers of the world, cherishers of the flesh, which not long since were among vs? Nothing now remaineth of them but dust and wormes. Consider diligently (for this consideration will be a Counterpoize to all vaine-glory) what they now are, and what they haue beene. Women they were as you are: they haue eat, drunke, laughed, spent their dayes in iollity, and now in a moment gone downe to hell. Here their flesh is apportioned to wormes, there their soules appointed to hell fire: till such time as being gathered together to that vnhappy society, they shall be rowled in eternall burnings, as they were before partakers with them in their vices. For one punishment afflicteth, whom one loue of sinne affecteth. Tell mee, what profiteth them their vaine-glory, short ioy, worldly power, pleasure of the flesh, euill got wealth, a great family, and concupiscence arising carnally? Where now is their laughter? Where their iests? Where their boasting? Where their arrogance? From so great ioy, how great heauinesse? After such small pleasure, how great vnhappinesse? From so great ioy they are now fallen into great wretchednesse, grieuous calamity, vnsufferable torments. What hath befallen them, may befall you: being Earth of Earth, slime of slime: Of Earth you are, of Earth you liue, and to Earth you shall returne. Take this with you for an infallible position in these your Cottages of Corruption: If you follow the flesh,

you

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you shall be punished in the flesh: if you be delighted in the flesh, you shall be tormented in the flesh: for by how much more your flesh is cockered in this world with all *delicacy*; by so much more shall your soules bee tormented in hell eternally. If you seeke curious and delicate rayments, for the beauty and brauery of your rayments shall the moath bee laid vnder you, and your Couering shall bee Wormes. And this shall suffice to haue beene spoken touching *Delicacy of Apparell*: we are now to descend briefly to the second branch, *Superfluity*: whereof we intend to discourse with that breuity, as the necessity of the Subiect, whereof wee treat, shall require, and the generality of this spreading malady may enforce.

Superfluity of *Apparell*.

DIuine is that saying, and well worthy your retention: The couetous person before he gaine loseth himselfe, and before hee take ought is taken himselfe. He is no lesse wanting to himselfe in that which hee hath, than in that which hee hath not. Hee findes that hee lost not, possesseth that hee owes not, detaines that he ought not, and hates to restore what hee iniuriously enioyes. So vnbounded is the affection, or rather so depraued is the auaritious mans inclination, as hee cannot containe his desires within bounds, nor enter parley with reason, hauing once slaued his *better part* to the soueraignty of a seruile affection. This may appeare euen in this one particular. Food and rayment are a Christians riches: wherein he vseth that moderation, as hee makes that Apostolicall rule his Christian direction: *Hauing food and rayment, I haue learned in all things to be contented.* But how miserably is this golden rule inuerted, by our sensuall worldling? Competency must neither be their Cater in the one, nor Conue-

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niency their Tayler in the other. Their Table must labour of variety of dishes, and their Wardrobe of exchange of raiments. No reason more probable than this of their naked insides, which stand in need of these *superfluous* additaments. What myriads of indisposed houres consume these in beautifying rotten tombes! How curious they are in suiting their bodies, how remisse in perferring their soules suit to their Maker! How much they are disquieted in their choyce, how much perplexed in their change, how irresolute what they shall weare, how forgetfull of what they were! This edging suits not, that pirle sorts not, this dressing likes not: off it must after all be fitted, and with a new Exchange, lesse seemely, but more gaudy suited. The fashion that was in prime request but yesterday, how it begins to distrellish the wearer, as if it had lost the beauty by vnseasonable weather; thus is fashion fallen into a quotidian Feuer: See our compleatest *Fashionmongers*, how much they tyre themselues with their attiring, how they trouble themselues with their trimming! It seemes wonderfull to me, that they are not wholly crushed, with that onerous burthen with which they are pressed. What a shop of guga nifies hang vpon one backe? Here the remainder of a greater worke, the reliques of an ancient Mannor conuerted to a pearle Chaine. There the moity of an ill-husbanded demaine reduced to a Carknet. Long traines must sweepe away long acres: the Epidemicall vanity of this age doth exact it; and shee is held least worthy affecting, that doth least affect it. What; sayes my delicate Madam; "Is it for one of my "ranke or descent to affect what is vulgar? how "then should I become popular? I confesse, we are "all composed of one *Earth*, yet is there to bee pre-"supposed a difference in our *birth*. Were it fitting

that

"that I should fall off, either from that *delicacy* "which is generally approued, or that *variety* which "is by our more generous formalists applauded? "What auailes a mighty fortune to a miserable dis- "poser? Or braue meanes, where a base mind is the "dispenser? *Apparell* must be with *delicacy* sorted, "*variety* suited, or the dignity of the person, be it "neuer so conspicuous, will be obscured. Admit, "variety be meere *superfluity*, at worst it is but the "ages *vanity*: which is such an vniuersall malady, as "it pleads exemption without farther apology. Whereto I answer; it is true, the Age labours of this disease: where the eye becomes a determiner of our worth, by the outward habit which wee weare: It reflects not on what is in vs, but what is on vs. She is not to be accounted a Court visitant, who restraines her selfe either in her choyce of *delicacy*, or *variety* of habit. What then? Shall a vitious or effeminate age deprane your iudgement? Or a corrupt time depriue you of iudgement? No; you haue more absolute perfections within you, than to be blemished with these imperfections which you too frequently carry about you. The more you display your pye-coloured flagge of vanity; the more Lures you throw out of looseſt liberty; the more foments you vse of foule-soyling *delicacy*; the deeper Lodging you bespeake your selues in the Lake of eternall misery. To such I onely speake, who, so they may furnish themselues of a dainty artist, to teach them how to *dye* well, make it the least of their care how to *line* well. These who loue to dye their *haire*, but neuer change the dye of their corrupted *heart*; These will not sticke with frontlesse impudence to boulster their depraued liberty. They may be, without controule, dispensers and disposers of their owne. This *variety* and *delicacy* wherein they expresse them-

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themselues by an especiall marke of distinction from others, they derive it from the affluence of their owne fortunes, and not from others: which being so iustly enioyed, and without iniury, admits no exception in all probability. Whereto I reply, with the words of a Diuine Father, "Art not thou, "whosoere thou bee, a Robber, who hast receiued "goods as a Steward or dispenser; and entitlest thy "selfe the impropriator or owner? for what faire "glozes or pretences, soeuer, thou makest for thy "selfe, to gild thy shame, or mince thy sinne, it is "the bread of the needy, which thou with-holdest; "the Coat of the naked which in thy Chest thou "storest; the shooes of the barefoot, which with "thee lye rotting; the coyne of the begger, which "with thee lyes moulding. Away then with these *Superfluous* dressings; you see daily obiects of your charity, bring out your wardrobe, and cloath the naked. That which you so prodigally spent vpon your selues, conuert it to the more glorious *attiring* of your naked soules. See that your *Kings daughter* be all glorious within, that the *King of Kings* may take pleasure in her. Let not so precious an Image be defaced, so specious a Virgin defiled, so glorious a Creature dishonoured. Instead of *Delicacy*, decke your selues Modestly; instead of *Superfluity*, out of your variety communicate freely to others necessity. We are now to descend briefly to the *last branch* of this *first Obseruation*, declaring, how, That *Apparell* is most comely, which conferres on the *Wearer* most native *beauty*, and most honour on her *Country*.

Basil.

That *Apparel* most comely, which con-

AS that is euer held most *generous* which is least *affected*, most *genuine* which is least *forced*; so there

there is nothing which confers more true glory on vs, then in displaying our owne Countries garbe by that we weare vpon vs. The Crowe in the fable was sharply taxed for her borrowed feathers: The *fable*, though it spoke of a *Crowe*, the *Morall* pointed at a *man*. *Habit* (we say) is a *Custome*; why should it be our *custome* to change our *Habit*? With what constancy some other Nations obserue their natiue attyre, Histories both ancient and moderne will sufficiently informe vs. Nothing is held more contemptible with them, than apishly to imitate foraign fashions: Prescription is their Tayler, antiquity their Tutor. Amongst the ancient Heathen, euen their very habit distinguish'd Widdowes from Matrons, Matrons from Virgins. So as not onely sexes, states, conditions, yeeres, but euen linages, races, and families were remarkeably discouered. We vsually obserue such a fashion to be *French*, such an one *Spanish*, another *Italian*, this *Dutch*, that *Poland*. Meane time where is the *English*? surely, some precious Elixir extracted out of all these. She will neither relye on her own inuention, nor compose her selfe to the fashion of any one particular Nation, but make her selfe an Epitomized confection of all. Thus becomes she not only a stranger to others, but to her selfe. It were to be wished, that as our Countrey is iealous of her owne inuention in contriuing, so shee were no lesse cautelous in her choice of wearing. *Gregory* the great thought that *Angles* did neerely symphonize with *Angels*, not so much in letter, as in fauour and feature: Were it not pitty that these should darken their beauty with vailes of deformity? Truth is, there is nothing which conferres more natiue beauty on the *wearer*, than to be least affectiue in whatsoeuer she shall weare. Shee aspersseth a great blemish on her better part, who tyes her selfe to that formality,

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ferres on the *Wearer* most natiue *beauty*, and most honour on her *Countrey*.

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lity, as she dare not put off the least trifle that shee weares, nor put on ought more than shee weares, lest she should lose the opinion of Compleat. There is a natiue modesty euen in attire as well as gesture, which better becomes, and would more fully accomplish her, if *fashion* were not such a *pearle* in her eye, as it keepes her from the sight of her owne vanity. I confesse, light heads will bee easily taken with such toyes: yea, I haue sometimes obserued a phantasticke dressing strike an amorous inconsiderate Gooseling sooner into a passionate *ah me*, with a careelesse, loue-sicke wreathing of his enfolded armes, than some other more attractiue obiect could euer doe. But what is the purchase of one of these *Green-wits* worth? what benefit can a yong *Gentlewoman* reapin' enioying him, who scarcely euer enioy'd himselfe? Meanes he may haue, but so meanely are they seconded by inward abilities, as his state seemes fitter to mannage him, than hee to marshall it. A long Locke he has got, and the art to frizle it; a Ring in a string, and the tricke to handle it: for his discourse, to giue him his true Character, his silence approues him better; for his wit, hee may laugh at a conceit, and his conceit ne're the wiser; for his other parts, disclaiming his substance, I appeale to his picture. Now, *Gentlewoman*, tell me, doe you trim your selfe vp for this *Popinjay*? Would you haue the *foole* to weare you, after so many *follies* haue outworne you? Let modesty suit you, that a discreeter mate may chuse you. Be it your prime honour to make ciuility your director. This will incomparably more grace you, than any phantasticke attire, which, though it beget admiration, it clozeth alwayes with derision. You cannot possibly detract more from the renowne of your Country, where you receiued birth and education, than by too hot a quest or pursuit after

aſter Outlandiſh faſhions. Play not the *Dotterell*, in this too apiſh and ſeruile *Imitation*; let other Countries admire your Conſtancy and Ciuility: while they reflect both on what you were and what you are. Be it your glory to improue your Countryes fame. Many eyes are fixed on you, and many hearts will be taken with you, if they behold thoſe two Ornaments, *Modeſty*, and *Humility*, euer attending you: Diſcretion will be more taken and enamoured with theſe, than toyes and feathers. There is nothing ſo rough but may be poliſhed; nor ought ſo outwardly faire but may be diſſigured. Whereas the beauty of theſe two cannot by adulterate Art be more graced, by the aged furrowes of time become defaced, or by any outward Occurrent impaired. There are many beauteous and ſumptuous *Caſes*, whoſe *Inſtruments* are out of tune. Theſe may pleaſe the *eye*, but they neither lend nor leaue a ſweet accent in the *Eare*. May-buds of fading beauty; Fruits which commonly *fall* before they be *ripe*, and tender ſmall ſweetneſſe to them that *reape*. Theſe Baths of voluptuous delights, chaſte feet diſdaine to approach. Vertue muſt either be ſuited with Conſorts like her ſelfe, or they muſt giue her leaue ſolely to enioy her ſelfe. Be you *Maids of honour* to this maiden Princeſſe. Conſecrate your day to vertuous actions, your night to vſefull recollections. Thinke how this *World* is your *Stage*, your *Life* an *Act*. The *Tiring-houſe*, where you beſtow'd ſuch care, coſt and curioſity, muſt be ſhut vp, when your *Night* approacheth. Prepare Oyle for your viroin Lamps; marriage robes for your chaſte ſoules; that aduancing the honour of your Countrey here on Earth, in your tranſlation from hence, you may find a Counteey in heauen.

THE ENGLISH Gentlevvoman.

Argument.

Behauiour *reflects on three particulars*; *How to* behaue *her selfe in* Company; *How in* priuacy: *That* Behauiour *most approued, which is cleerest from* affectation *freed.*

BEHAVIOVR.

BEhauior being an apt cõposure of the body in arguments of *discourse* and *Action*, expresseth euery person in so faire a Character, that if his breſt were transparant, hee could not be displayed fuller. Albeit, some loue to become so estranged or retired rather from the eye of the world, as they haue made it their

Obseruat. 2.

BEHAVIOR

higheſt art and abſoluteſt ayme, to ſhrowde themſelues from the conceit or diſcuſſion of man: by entring couenant or contract with *Diſſimulation*, to appeare leaſt to the *eye*, what they are moſt in *heart*. Of this ſtampe was *Tiberius*, who gloried in nothing ſo much (neither indeede had hee many demeriting parts to glory in) as in cunningly cloaking his foule purpoſes with faire pretences, going inuiſible, and deluding his Subiects anxious reſolutions with a ſeeming good. Sometimes imminency of danger begetting an apprehenſion of feare, will produce this effect: whence it was, that *Agrippina* in *Tacitus* knowing her life to be attempted by *Nero*, knew well that her onely remedy was to take no notice of the treaſon. Neither is it rare to finde a ſtaide looke, and a ſtaid thought in one and the ſame ſubiect. But for as much as this is held the ſeldomeſt erring *Index*, euer expreſſing innocent thoughts the beſt, and diſcouering diſloyall thoughts the ſooneſt, we are to proceed to ſuch particulars as the Subiect principally reflects on: which are three; *Action, Affection, Paſſion*: whereon we purpoſe ſo to inſiſt, as what deſerues approuement in each of theſe particulars, may be by our Nobly diſpoſed *Gentlewomen* cheerefully entertained, carefully retained, and to the improuement of their *Fame*, the choiceſt *Odour* chiefeſt *honour* of true Nobility, employed.

Behauiour reflects on three particulars.

ACTION.

VErtue is the life of *action*, *action* the life of man: without the former, all *actions* are fruitleſſe: without the latter, all our dayes are vſeleſſe. Now in this one ſubiect, it is ſtrange to obſerue what diuerſity of *actiue* diſpoſitions wee ſhall finde. Some are employed to the purpoſe, but they are ſo remiſſe in their employment, as they loſe the benefit of it.

Others

Others are imployed to no purpose, making a paſſing of time a meere paſtime, comming as farre ſhort of one vſefull *action* at their death, as they were incapable of it at their birth. Others ſleepe out their time in careleſſe ſecurity: ſaluting the morning with a ſacrifice to their Glaſſe; the Noone with a luſcious repaſt; the Afternoone with a Play or a Pallet repoſe; the Euening with a wanton conſort, accoutred with a reere-banket, to beſull the abuſed ſoule with the ſleepe of an inceſſant ſurfer. Others haue crept into ſuch an Apiſh formality; as they cannot for a world diſcourſe of ought without ſome mimmicke geſture or other, which, ſeeme it neuer ſo complete to them, appeares ridiculous to the beholder. This was *Semphronia's* error, for which ſhe was generally taxed, before euer her honour was publikely tainted. What a tinkling you ſhall obſerue ſome to make with their feet, as if they were forthwith to dance a Morrice? They are euer in motion like *Puppets*, but in *actions* of goodneſſe meere *Punies*. Their *pace* is a *Pauin* in the ſtreet; their *looke* a *Lure* to a laſciuious attempt; They expreſſe nothing by their geſture worthy the *image* they beare. Beſides, who is he, whoſe iudgement will not taxe theſe of lightneſſe, by theſe light and vnciuill appearances? A womans honour is of higher eſteeme, than to be thus diſ-valued. Light occaſions are many times grounds of deepe aſperſions. Actions are to be ſeaſoned with diſcretion, ſeconded by direction, ſtrengthened with inſtruction, leſt too much raſhneſſe bring the vndertaker to deſtruction. In the Maze or Labyrinth of this life, many be our cares, mighty be our feares, ſtrong our aſſailants, weake our aſſiſtants, vnleſſe we haue that *brazen wall* within vs to fortifie vs againſt all occurrents. O then, let not the leaſt *action* betray you to your enemy, for you haue

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haue many; within you, for they are dangerous, becauſe domeſticall; without you, for they are ſtrangers, and therefore doubtfull! Let your *Actions* be your applauſiueſt *Actors*; The Scene of your life is ſhort, ſo liue that your noble *actions* may preſerue your memory long. It was *Seneca's* counſell to his deare friend *Lucilius*, that whenſoeuer he went about to doe any thing, hee ſhould imagine *Cato*, or *Scipio*, or ſome other worthy *Roman* to bee in preſence. To ſecond his aduice, which may conferre on your glorious *actions* eternall praiſe, ſet alwayes before your eyes, as an imitable mirror, ſome good woman or other, before whom you may liue, as if ſhe ey'd you, ſhe view'd you. You may finde women, though weake in ſexe and condition, yet parallels to men, for charity, chaſtity, piety, purity, and vertuous conuerſation. Reuiſit thoſe ancient families of *Rome*, and you ſhall finde thoſe famous Matrons, *Octauia*, *Portia*, *Cæcilia*, *Cornelia*, make a Pagan State ſeeme morally Chriſtian. Nor were *Nicoſtrata*, mother to *Euander*, *Cornina*, *Sappho*, women leſſe famous for Learning, than the other for blameleſſe liuing. Neither haue our moderne times leſſe flouriſhed with feminine worthies, as might be illuſtrated with ſundry eminent inſtances, if I would reflect vpon this Subiect: but this hath beene the Theame of ſundry Panegyrick Poems, which makes me more ſparing in it: Onely in your behalfe, and to your honour, let me retort their Criticke Cenſure, who draw from the very *Etymon* of your name an occaſion of error.

Women *are* woe *to* men; *No, they're the* way,
To bring them homeward when they run aſtray.

In a word, conforme your ſelues to ſuch *patternes* as are imitable; imitate them in all ſuch *actions* as are laudable; So liue, that none may haue occaſion

to

to speake euilly of you, if they speake truly. The memory of *Dorcas* liueth still; *Shee was full of good workes and almes which shee did.* Yea, euen the very *Coats* and *Garments* which shee made, while she was liuing, were showne the Apostle as arguments of her industry, memorials of her piety. Hence it was that Saint *Ierome*, that excellent patterne of holy Discipline, serious professor of Diuine Doctrine, counselleth the holy Virgin *Demetrias* to eschew idlenesse: "Exhorting her withall, that hauing done her "prayers, shee should take in hand wooll and weauing, after the commendable example of *Dorcas*, "that by such change or variety of workes, the day "might seeme lesse tedious, and the assaults of Satan "lesse grieuous: concluding his deuout Exhortation, with this definite position. "I speake generally, no "rayment, ornament, or habit whatsoeuer, shall "seeme precious in Christs sight, but that which "thou makest thy selfe, either for thine owne pecu-"liar vse, or example of other Virgins, or to giue vn-"to thy Grand-mother, or thy Mother, no, though "thou distribute all thy goods vnto the poore. See how strictly this holy Father proceeds with his religious Daughter! Yet was this *Demetrias*, to whom he addressed this his exhortation, a Noble Lady; not one, whom pouerty did enforce to *actions* of such necessity: but one honourably descended, richly endowed, powerfully friended. Let this Lady be your Patterne, her *action* your direction, her obedience your instruction, that you may share with her in a peacefull dissolution. Entertaine no time without some deuout taske: reflect vpon the Nobleneſse of your descent, ennoble it with excellence of desert.

For you must know true honour is not wonne,
Vntill some honourable deed be done.

Waste

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Waste not prodigally the precious Lampe of your life without some vertuous *action* that may purchase loue. Your time is lesse than a minute in respect of eternity, employ that minute so, as it may eternize your memory. Let this bee your highest taske; to promote the honour of your Maker, esteeming all things else a slauish and seruile labour.

AFFECTION.

THere is nothing which requires more discretion, than how to *behaue* or carry our selues while we are enthralled to *affection*. The Louer is euer blinded (saith wise *Plato*) with *affection* towards his beloued. *Reason* is laid asleepe, while *Sense* becomes the master Wooer. Whence came that vsuall saying, *One cannot loue and be wise*. But I wholly oppose my selfe to their assertion, who seeme thus farre transported with the sensuall opinion of *affection*. My Tenet is, *One cannot truely loue, and not be wise*. It is a Beldam frenzy and no fancy, which giues way to fury, and admits not reason to haue soueraignty. Yet in this Subiect, *Gentlewomen*, is your temper best tryed, your discretion most required, and your Patience, oft-times, most exercised. Looke therefore how you plant it, least you bootlesly repent it, when it is misplaced.

It is most certaine, there is nothing more impatient of delay than loue, nor no wound more incurable while we liue. There is no exemption, all haue a taste of this Potion, though it haue seuerall degrees of operation.

Looke all about you; who so young that loues not?
Or who so old, a comely feature moues not?

Yet what different passions arise from one and the selfe-same Subiect? Heere, *Gentlewomen*, you shall see some of your Sexe so surprized with *affection*, as it

it burſts out into violent extremes; their diſcourſe is ſemi-breu'd with ſighes, their talke with teares; they walke deſperately forlorne, making Launds and deſolate Groues their diſconſolate Conſorts. Their eyes are eſtrang'd from ſleepe, their weakened appetite from repaſt, their wearied limbs from repoſe. Melancholly is their ſole melody; They haue made a Contract with griefe, till griefe bring them to their graue. And theſe poore wenches are much to be pitied, becauſe their owne tender hearts brought them to this exigent: hauing either ſet their *affections*, where they thought verily they might bee requited and were not, or elſe where they receiued like ſeeming tender of *affection*, but afterwards reiected, what they wiſhed to effect they could not. So as, in time, if continuance of abſence reduce them not to a better temper, they fall into a poore *Maudlins* diſtemper, by giuing raines to paſſion, till it eſtrange them from the ſoueraignty of reaſon. Whereas others you ſhall ſee, though not ſuch kind ſoules, nor halfe ſo paſſionate, yet more diſcreet in their Choyce, and in the paſſages of loue more temperate. Theſe will not deigne to caſt a looſe looke vpon their beloued: but ſtand ſo punctually vpon their termes, as if they ſtood indifferent for their choyce, albeit conſtantly reſolued neuer to admit of any change. Theſe ſcorne to paint out their paſſions in plaints, or vtter their thoughts in ſighes, or ſhed one diſpaſſionate teare for an incompaſſionate Louer. Their Experience hath taught them better Notions: they wil ſeemingly fly to make them follow, and ſo take them by whom they are moſt taken. They can play with the flame, and neuer cinge their wings; looke loue in the face, and preſerue their eyes; conuerſe where they take delight, and colour their *affection* with a ſeeming diſdaine. Theſe are they who

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can walke in the Clouds to their intimateſt friends: make their eyes ſtrangers to their hearts, and conclude; nothing more tooliſh than Loue, if diſcouered; nothing more wiſe, if artfully ſhadowed. But I neither approue the *violence* of the former, nor *indifference* of the latter. The one interlayeth *affection* with too much paſſion, the other with too much diſſimulation. Theſe were well to bee ſo allayed or attempered, as neither too much eagerneſſe taxe the diſcretion, nor too much remiſneſſe argue coolneſſe of *affection*. For the former, I muſt tell them, they giue great aduantage to an inſulting Louer, to entertaine Loue with ſuch vehement ardour: it fares with theſe, as with hot *duelliſts*, who fight themſelues out of breath, and ſo ſubiect their relenting *force* to the command of a better tempered enemy. For the latter, they hold conſtantly that poſition in arguments of *Loue*, as well as in other actions of their *life*; She knowes not how to *liue*, nor how to *loue*, that knowes not how to diſſemble. I muſt tell theſe, *Diſſimulation* ſorts not well with *affection*: Louers ſeldome read Loues Politicks. Let them appeare what they are, with that diſcreet temper, as they may deſerue the embraces of a Noble Louer. In briefe, let ſuch as are too hote in the queſt of their deſires, attemperate that heat with intermiſſions: ſuch violence is beſt rebated by abſence. Contrariwiſe, ſuch as are too coole, let them quicken that eaſineſſe with their more frequent conference, and aſſiduate preſence.

PASSION.

VVHat a furious and inconſiderate thing is *Woman*, when Paſſion diſtempers her? how much is her *Behauiour* altered, as if *Iocaſta* were now to be perſonated? True it is, ſome with a bite of

of their lip, can ſuppreſſe an intended reuenge: and like dangerous Politicians, pleaſingly entertaine time with one they mortally hate, till oportunity vſher reuenge, which they can act with as much hoſtility, as if that very moment were the Actor of their iniury. But this *Paſſion* neuer workes more tragicke or fearefull effects, than when it ſtreames from Iealouſie or Competition in the Subiect where they loue. Whereof wee haue variety of inſtances euen in our owne Iland, to omit *Italy*, which is a very Theatre of Tragicke Concluſions in this kinde. It is not long ſince we had one matchleſſe Preſident of this ſtampe. "It ſometimes pleaſed a young *Gentlewoman*, whoſe fortunes had ſwell'd her high, to "ſettle her affection on a *Gentleman* of deſeruing "parts, which he entertained with a generous re- "quitall: nothing was omitted that might any way "increaſe this reſpect, or ſecond the height of their "ioyes. Continuall reſort and frequent made them "inſeparably one: No day ſo pleaſing, as when they "were together; No houre ſo tedious as when they "were aſunder. But how ſhort is that moment of "vading happineſſe, which hath in it a relliſh of "lightneſſe, and is not grounded on eſſentiall good- "neſſe! Long had they not thus liued, and ſociably "loued, but the *Gentlewoman* conceiued ſome pri- "uate ſuſpition, that her ſelfe was not ſole ſoue- "raigneſſe of his heart, but that another was become "ſharer in his loue. Neither was this Competitrice, "whom ſhee ſuſpected, any other than her owne at- "tendant, whoſe Caskets ſhee ſecretly opened, "where ſhe found a Ring of eſpeciall note, which "ſhee had formerly beſtowed on him. This confir- "med her Conceit, changed her reall loue into "mortall hate; which ſhee ſeconded with this tra- "gicke act: Inuiting him one day to a Summer Ar-

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"bour, where in former times they were vſually "wont to repoſe, amidſt of an amorous diſcourſe, "ſhe caſually fixt her eye vpon three *Lennets*, one "whereof picking ſome priuet leaues purpoſely to "build her neaſt, flew away, while the two which "remained, louingly billed one with another: which "ſhe intentiuely obſeruing, vſed theſe words; *How* "*tenderly and intimately doe thoſe poore fooles mate it?* "*Were it not pitty they ſhould euer be diuided?* Which "words ſhe had no ſooner vttered, then the *Shee-*"*Lennet* flew away, and left the Male alone, till an-"other returned: with whom the *Hee-Lennet* bil-"led, and amorouſly wooed as hee had done before. "Which ſhee more ſeriouſly eying, *O*, quoth ſhee, "*How light theſe males are in their affection! This may* "*ſeeme to you an eaſie error, but were I Iudge of Birds, it* "*ſhould receiue due cenſure. Why Lady* (replyed hee) "*Theſe poore Birds doe but according to their kinde. Yea,* "*but what doe ye kind men then, who ingage your loues,* "*intereſt your ſelues, empawne your ſoules to bee conſtant* "*where you profeſſe loue, and performe nothing leſſe than* "*what you profeſſe moſt.* Nor would her long intended "reuenge admit more liberty to her tongue; for "with a paſſionate enterbreath ſhee clozed this "ſpeech with a fatall ſtabbe: leauing ſo much time "to her vnfortunate and diſaſterous Louer, as to diſ-"couer to one of that ſorrowfull family the ground "of her hate, the occaſion of his fall, which haſtned "on the dolefull Scene of her Tragedy. Now to al-lay or abate theſe paſſionate furies, there is no better meanes than to enter parley with reaſon; to chaſtiſe all ſuch innouating motions as diſquiet the inward repoſe of the mind; to vſe the helpe of ſuch whole-ſome inſtructions, as may attemper the heat of thoſe indiſpoſed and inordinate paſſions. Anger, being an inflammation of blood about the heart, is ſuch a fu-

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ry, as to giue way to it, is to disclaime reason: much wisedome is then required, mature aduice to bee vsed, all assistants of *Art* and *Nature* to be employed before this *Adder* can be charmed. For wee shall hardly see any one more forget themselues, than when they are surprized with this *Passion*. Some you shall obserue so amazed or entranced, as they become wholly silenced: They cannot vtter an articulate word to gaine a kingdome. Gladly would they expresse their distaste, and menace reuenge, if their tongues would giue them leaue, but wrath hath tyed them to *good behauiour*. Others are so voluble of tongue, as nothing can passe them vntouch'd, to asperse disgrace on such by whom they hold themselues wrong'd. If any infamy (which to that time lay buried) offer it selfe to their memory, how they ioy in the occasion of venting their malice on their persons, be their Calumny seconded with words of fowlest aspersion: Which sort of people the euerliuing *Pindarus* termes persons of vnbounded and vnbrideled tongues. To remedy which enormities, take along with you these instructions: they will benefit you much in the height and heat of your anger, and allay your *passion* when it rageth and riseth into hugest distemper. Forthwith, so soone as you shall perceiue your selues moued, restraine your passion; but if you cannot appease nor compose your inward Commotion, at least restraine your tongue, and inioyne it silence, that if it speake no good, it may speake no euill, lest being loose and set at liberty, it vtter what *wrath*, and not *reason* dictates: More soueraigne and peacefull it will bee for you to retire from society, make recourse to your Oratory, by recommending to your best Physician the cure of this infirmity. Vse likewise this Cordial salue to your corroding soare; the receit is Diuine, if seasonably applyed,

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plyed, and will miniſter you comfort when you are moſt diſtempered. So ſoone as your diſquieted minds begin to expoſtulate with the quality of your wrongs, which your Enemy is apt to aggrauate and exaſperate, purpoſely to haſten your precipitate reuenge; propoſe and ſet before you all the diſgraces which poſſibly you can ſuffer, and conferre them with thoſe that were aſperſed on your Sauiour: this will prepare you to ſuffer, teach you to conquer: for Arrowes foreſeene menace leſſe danger.

Likewiſe, when you conſider the iniuries which are done you by others, you may reflect vpon the wrongs which are done by you vnto others: for the conſideration of your owne infirmity, will exact of you towards others an impunity. Weigh with your ſelues how much others ſuffer of you, how much God himſelfe ſuffers of you, who, if he ſhould haue inflicted reuenge for euery particular offence, you ſhould haue periſhed long ſince. In a word, you your ſelues are frequently grieuous, and diſpleaſing to your ſelues: Seeing then you are ſo diſtaſteſull vnto your ſelues, as you muſt of neceſſity ſuffer many iniuries and affronts from your ſelues, repine not at the ſuffrings which are inflicted by others on your ſelues.

You are likewiſe to conſider theſe diſcommodities which ariſe from this *Paſſion*; which will arme you with patience, if of your ſelues you haue any compaſſion. What auailes it to be reuenged, after our iniury be receiued? Is your woūd by anothers wound to be cured? Or diſgrace tendred, by rendring diſgrace reſtored? Beſides all this, ſee what hee obtaineth, who *anger* obeyeth: 1. He is depriued of the Crowne of glory, and reward of eternity: 2. He becomes a Miniſter and Inſtrument of the Deuill: 3. He deſtroyeth his owne ſoule, that he might hurt an others body: For a diſpaſſionate or angry perſon

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is like vnto him, who that he may kill his Asse, destroyeth himselfe; or rather like him, who for huge debts which he is not able to discharge, is throwne into prison, and disdainefully refuseth any ones offer to pay his debt for him. For by him, who doth you wrong, is the debt which you owe to God, forgiuen, if with patience you suffer the iniury which is done. Whereas the angry person, who will bee his owne reuenger, telleth God how and in what sort he is to deale with him: that as he suffered not small disgraces from another, so neither should small things be suffered in him by God. As it is written, *With what measure you mete, the same shall be measured to you againe.* Six other detriments or discommodities there bee which arise from the exorbitancy of this passion. For by Anger is lost; first, *Wisedome*, while reason becomes blinded. Secondly, *Righteousnesse*: for *the wrath of man worketh not the righteousnesse of God.* Thirdly, *Society*, for the Acquaintance of one angry man, is pleasing vnto none. *Be not*, saith the Wiseman, *a companion with the angry man.* Fourthly, *Concord*: while peace is disturbed. Fifthly, the *Light of Truth*, because anger casteth the darkenesse of confusion vpon the mind or vnderstanding, from whom God hideth the cheerefull beame of his Diuine knowledge. Sixthly, the *Splendor of the holy Spirit*: *vpon whom*, saith the Prophet, *shall my spirit rest, but vpon the humble and quiet?* that is, vpon the meeke, mild, and compassionate.

Ibid. lib. 5. Moral. cap. 31.

Thus you see what benefits may bee procured by attempering, what discommodities incurred by fostring this *Passion*. Whereon I haue the rather insisted, because I am not ignorant, how the strongest and constantest tempers haue beene, and may be distempered and disparraged by it; much more you, whose maineſt strength consists in the expression of

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that *Paſſion*. At all times therefore vſe a moderate reſtraint; in the prime of your yeares, when youth ſends forth her firſt promiſing bloſſomes, *behaue* your ſelues mildly without bitterneſſe, humbly without haughtineſſe, modeſtly without lightneſſe, ſoberly without childiſhneſſe. The Caske will retaine her firſt taſte; the Wooll her firſt dye. If you ſhew too much waywardneſſe in your youth, ſmall good is to be expected in your age. As you tender your preferrement, ſeeme milde while you are maids, leſt you proue ſcare-crowes to a young mans bed. Conforme your ſelues likewiſe to a nuptiall State, and preſerue your honour without ſtaine. Conteſt not with your *head* for preeminence: you came from him, not he from you, honour him then as he cheriſheth the loue he conceiues in you. A domeſtick fury makes all harmony in any family. The diſcord which was hatched and increaſed towards *M. Anthony* by *Fuluia*, was euer allayed and attempered by the moderation of *Octauia*. Be you all *Octauia's*; the rougher your croſſe, the richer your Crowne. The more that iniuries preſſe you, the more ſhall your patience praiſe you. The Conflict is but ſhort and momentanie, the Triumph glorious and impall'd with eternity. And thus much touching thoſe three particulars, whereon your *Behauior* principally reflects; wee are now to deſcend to the next branch, which ſhall ſhew how a *Gentlewoman* of ranke and quality, (for to ſuch onely is my diſcourſe directed) is to *behaue her ſelfe in Company*.

SOciety is the ſolace of the liuing, for to liue without it, were a kinde of dying. Companions and friendly Aſſociats are the *Theeues* of time. No houre can be ſo tedious, which two louing Conſorts cannot

not passe ouer with delight, and spend without distaste. Be the night neuer so darke, the place neuer so meane, the cheerefull beames of conceiuing consorts will enlighten the one, and their affections mutually planted, enliuen the other. What a Desert then were the world without friends? and how posselesse those friends without conceiuing mindes? and how weake those mindes, vnlesse vnited in equall bonds? So then, loue is the Cement of our life: life a load without loue. Now, *Gentlewomen*, you are to put on your vailes, and goe into *Company*. Which (I am perswaded) you cannot enter without a maiden-blush, a modest tincture. Herein you are to be most cautelous, seeing no place can be more mortally dangerous. Beware therefore with whom you consort, as you tender your repute: for report will brute what you are, by the Company which you beare. *Augustus* being at a combat, discerned the inclinations of his two daughters, *Iulia* and *Liuia*, by the Company which frequented them: for graue Senators talked with *Liuia*, but riotous persons with *Iulia*. Would you preserue those precious odors of your good names? Consort with such whose names were neuer branded, conuerse with such, whose tongues for immodesty were neuer taxed. As by good words euill manners are corrected, so by euill words are good ones corrupted. Make no reside there, where the least occasion of lightnesse is ministred; auert your Eare when you heare it, but your heart especially, lest you harbour it. To enter into much discourse or familiarity with strangers, argues lightnesse or indiscretion: what is spoken of Maids, may be properly applyed by an vsefull consequence to all women: *They should be seene, and not heard*: A Traueller sets himselfe best out by discourse, whereas their best setting out is silence. You shall haue ma-

How to *behaue* her selfe in *Company*.

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ny trifling queſtions asked, as much to purpoſe as if they ſaid no hing: but a friuolous queſtion deſerues to be reſolu'd by ſilence. For your *Carriage*, it ſhould neither be too preciſe, nor too looſe. Theſe ſempring made faces partake more of *Chambermaid* than *Gentlewoman*. Modeſty and mildneſſe hold ſweeteſt correſpondence. You may poſſibly be wooed to interchange fauours: Rings or Ribonds are but trifles; yet truſt me, they are no trifles that are aym'd at in thoſe exchanges. Let nothing paſſe from you, that may any way impeach you, or giue others aduantage ouer you. Your innocent credulity (I am re'olued) is as free from conceit of ill, as theirs, perhaps, from intendment of good: but theſe incourſes of Courteſies are not to be admitted, leſt by this familiarity, an Entry to affection bee opened, which before was cloſed. It is dangerous to enter parley with a beleagring enemy: it implyes want or weakneſſe in the beſieged. Chaſtity is an *inclosed Garden*, it ſhould not be ſo much as aſſaulted, leſt the report of her ſpotleſſe beauty become ſoyled. Such Forts hold out beſt, which hold themſelues leaſt ſecure, when they are ſecureſt. *Naſica*, when the *Roman* Common-wealth was ſuppoſed to bee in moſt ſecure eſtate, becauſe freed of their enemies, and ſtrongly fenced by their friends, affirmed that though the *Achaians* and *Carthaginians* were both brought vnder the yoke of bondage, yet they were moſt in danger, becauſe none were left, whom they might either feare for danger, or who ſhould keepe them in awe.

How ſubiect poore *Women* be to lapſes, and recidiuations, being left their owne Guardians, daily experience can ſufficiently diſcouer. Of which number, thoſe alwayes proued weakeſt, who were confidenteſt of their owne ſtrength. Preſumption is a daring

daring sinne, and euer brings out some vntimely birth, which viper-like depriues her vnhappy parent of life. I haue knowne diuers so resolute in their vndertakings, so presuming of their womanish strength, so constantly deuoted to a single life, as in publike consorts they held it their choycest merriment to giue loue the affront, to discourse of affection with an imperious contempt, geere their amorous suiters out of Count'nance, and make a very *Whirligig* of loue. But marke the conclusion of these insulting spirits: they sport so long with loue, till they fall to loue in earnest. A moment makes them of Soueraigns Captiues, by slauing them to that deseruedly, which at first they entertained so disdainfully. The way then to preuent this malady, is to weane you from consorting with folly. What an excellent impregnable fortresse were *Woman*, did not her *Windowes* betray her to her enemy? But principally, when shee leaues her Chamber to walke on the publike Theatre; when shee throwes off her vaile, and giues attention to a merry tale; when she consorts with youthfull bloud, and either enters parley, or admits of an enter-view with loue. It is most true what the sententious moral somtimes obserued: We may be in *security*, so long as we are sequestred from *society*. Then, and neuer till then, begins the *infection* to be dispersed, when the sound and sicke begin to be promiscuously mixed. Tempt not Chastity; hazard not your Christian liberty. You shall encounter with many forward youths, who will most punctually tender their vseless seruice to your shadowes at the very first sight: doe not admit them, lest you prostitute your selues to their prostrate seruice. *Apelles* found fault with *Protogenes*, in that he could not hold his hands from his Table. Whereas our *Damsels* may more iustly finde fault with their

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youthfull *Amoriſts*, for that they cannot hold their hands from vnder the Table. It is impoſſible to come off faire with theſe light-fingred fooles. Your onely way is to rampire your chaſte intentions with Diuine and Morall inſtructions, to ſtop the ſource, diuert the occaſion, ſubiect *affection* to *reaſon*, ſo may you become Empereſſes of that which hath ſometimes tyrannized ouer Emperours: By this meanes ſhall euery place where you *publikely* reſort, miniſter to you ſome obiect of inward comfort: By this meanes ſhall *Company* furniſh you with preceptes of chaſtity, inable you in the ſerious practice of piety, and ſweetly conduct you to the port of glory.

PRIVACY is the ſeat of *Contemplation*, though ſometimes made the recluſe of *Tentation*. From which there is granted no more exemption in the *Cell*, than in the *Court*. Heere is the Lawne where Melancholly drawes her line. Heere the minde becomes our Mate; Silence, our ſweeteſt Conference: where the retired becomes either the beſt or worſt friend to himſelfe. There is none, who euer conuerſed with himſelfe, or diſcanted ſolely with his owne humour, who can bee ignorant of thoſe numerous ſlights or ſubtilties, which by that *great Tempter* (whoſe long exerciſe hath made him no leſſe ſubtill in contriuing, than cruell in practiſing our ruine) are *priuately* ſhadowed and ſhrowded, purpoſely to circumuent poore man, and leaue him deluded. *Diogenes*, when he found a young man talking alone, demanded of him *What he was doing?* who anſwered, *He was conuerſing with himſelfe: Take heed* (quoth he) *thou conuerſeſt not with thine enemy*. To you, *Gentlewomen*, I direct my diſcourſe, whoſe priuacy may enable you, if well employed, for better things than the

How to *behaue* her ſelfe in *priuacy*.

toyes, tyres, and trifles of this age. How many (the more our misery) bestow their *priuate houres* (which might be dedicated to Contemplation, or workes of piety and deuotion) vpon light-feather'd inuentions, amorous expostulations, or minting of some vnbeseeming fashions? How few enter into account with their owne hearts; or so consecrate their houres to Gods honour, as they make *Priuacy* their soules harbour? The day they spend in *visitations*; how rare and tedious is one houre reserued for meditation? What a serious intercourse or sociable dialogue is betweene an amorous Mistresse and her Looking-glasse! The powt or pendent of her feather wags out of a due posture; her Chooke wants her true tincture; her captious Glasse presents to her quicke eye one error or other, which driues her into a monstruous distemper. Pride leaues no time for prayer. This is her CLOSET for LADIES, where shee fits and accommodates her selfe to *Fashion*, which is the period of her content, while purer obiects are had in contempt. This is not the way to make *Priuacy* your mindes melody. These employments should sooner afflict than affect you, because they will sooner distract than direct you. Your spirits will bee reuiued most, when these are valued least. Let me therefore recommend to your choyce, Patternes of more exquisite worth: such whose deuotion may be your direction, whose direction your instruction.

Deuout mention is made of zealous *Anna*, who made recourse to the Temple, offring her incessant prayers, a viall of sweet odours, that she might conceiue a sonne: of whom, to her succeeding memory, the Scripture recordeth, that after her teares so deuoutly shed, her prayers so sincerely offred, her religious vowes so faithfully performed, her conntenance

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nance was no more altred; Piety begot in her diuine loue, faith in Gods promise made her beleeue, and zeale to Gods house caused her to persuere: thus sighing she sought, seeking she obtained, and obtaining she retained a gratefull memory of what she receiued. No lesse fervour shewed *Ester* in preferring the suite of her distressed *Israelites*; what perswasiue Oratory, what powerfull Rhetoricke, what inducing reasons she vsed, to haue their vniust censure reuersed, their insupportable wrongs redressed, their agrieuances relieued, the incensed King appeased, and them to fauour restored? Shee wooed with teares in her eyes, faith in her heart, almes in her hand; Gods cause was the progresse of her course; shee desired nothing more then how to effect it, which was seconded with a successiue conclusion, because begun, continued, and ended with deuotion. The like zeale expressed *Iudith* for her besieged *Bethulites*; the loue of God had so inflamed her, as no feare of the enemy could amate her; faith armed her with resolution; constancy strengthned her against all opposition. Her armour was prayer, *Bethulia's* cure her care; holy desires her sole attendants; she enters her enemies pauilion with a zealous confidence; implores the Diuine assistance in her entrance; and discomfits a *daring* foe with cautelous silence. Her sighes and teares were as the *first* and *second raine*; they brought successe to her thirsty soule, and a glorious Conquest to her native soyle. No lesse are we to admire the wonderfull deuotion of that teare-swollen *Magdelen*, who with deuout loue sought her deare Spouse intombed, whose body with obsequious Odours she had embalmed before euer he was interred. Shee, when his Disciples were departed, left not the Sepulchre of her sweet Master; still shee sate sorrowing and sighing, weeping long and

and much, rising from her seat of sorrow, her graue of griefe; where he was, he is not; and where hee is, shee knowes not: with pious teares, watchfull eyes, weary wayes, shee reuisits againe and againe the desert caues of his relinquish'd Sepulchre, hoping at last to haue the happinesse to behold, whom with so feruent a desire shee sought. Now once and againe had shee entred his desolate Tombe: but little was all this to her that lou'd so much; The power or efficacy of euery good worke consists in Perseuerance. But obserue the comfortable effect of her effectuall loue! For as much as shee loued more than the rest, and louing wept more than the rest, and weeping sought more than the rest, and seeking persuer'd, allowing her selfe no rest: therefore deserued she to finde, behold, and speake vnto him before the rest. And not onely so, but to become the very first messenger of his glorious resurrection to his Disciples, according as her choyce Spouse had commanded her, and by especiall Commission recommended to her. *Goe, tell my Brethren that they goe into Galile, there they shall see me.* Hence note the fruit of a deuout heart; the incomparable prerogatiue granted to Diuine loue! *Nazianzen* in his Epitaph for his sister *Gorgonia*, writeth, that shee was so giuen to prayer, that her knees seemed to cleaue to the earth, and to grow to the very ground, by reason of incessancy or continuance in prayer. *Gregory* in his Dialogues writeth, that his Aunt *Trasilla* being dead, was found to haue her elbowes as hard as horne: which hardnesse shee got by leaning to a Deske, at which shee vsed to pray. Such as these deserue your imitation; for their *Vertues*, like sweet *Odours*, haue sent out a pleasant perfume. They *prayed*, and *obtained* what they prayd for; They *liu'd* and *practis'd* what they sought for; They *dy'd* and *enioy'd* what they so long

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long time sigh'd for. You are taught to *Enter your Chambers and be still. Still*, and yet *stirring* still. *Still* from the clamours and turbulent insults of the *World*; *still* from the mutinous motions and innouations of the *flesh*. But neuer *still* from warring, wrastling, bickring and embattailing with the *Leader* of those treacherous associats, tyrannous assazinats. O should you consider what troopes of furious and implacable Enemies are euer lying in ambuscado for you; how many soule-tempting *Syrens* are warbling notes of ruine to delude you; what *feares* within you, what *foes* without you, what *furies* all about you; you would not suffer one graine of sand to drop through the Cruet, without a dropping eye; not one minute passe vndedicated to some good employment, to preuent the fury of such desperate assailants. Make then your Chamber your priuate Theatre, wherein you may act some deuout Scene to Gods honour. Be *still* from the world, but *stirring* towards God. Meditation, let it bey our companion. It is the perfume of the memory; the soules rouzer from sinnes lethargy, the sweetest solace in straits of aduersity. Let it bee your *key* to open the *Morning*, your *locke* to close the *Euening*. What an argument of indiscretion were it for one, amidst variety of choyce and delicious viands, to discourse of vanity, and suffer himselfe to famish in the presence of such plenty? This is your case, if amidst so many soule-solacing dainties of spirituall comforts, you diuert your eye, by fixing it on these Obiects of earth: and repose not your selues in those fragrant borders of Diuine Contemplation; which, by how much they are more frequent, by so much they become more sweet and redolent. Surely, there is nothing that relisheth more sweetly, tasteth more daintily, with-draweth your mindes from the world

world more ſpeedily, ſtrengtheneth you againſt the temptations of your enemy, excites or exerciſeth you in euery ſpirituall duty, as the ſoule-rauiſhing *Contemplation* of the Supreme Deity. All other Obiects are vanity. They may play vpon your fantaſie, and ſo delude you; but being weakely grounded on piety, they can neuer ſuffice you. Taske your ſelues then priuately, leſt *priuacy* become your enemy. As mans extremity is Gods oportunity, ſo the Deuils oportunity is mans ſecurity. Let not a minute bee miſ-ſpended, leſt ſecurity become your attendant. Be it in the exerciſe of your Needle, or any other manuall employment: attemper that labour with ſome ſweet meditation tending to Gods honour. Chuſe rather with *Penelope* to weaue and vnweaue, than to giue Idleneſſe the leaſt leaue: Wanton Wooers are time-waſters. They make you idolize your ſelues, and conſequently hazardize the ſtate of your ſoules. Let not their *Lip-ſalue* ſo annoynt you, as it make you forgetfull of him that made you. Be you in your Chambers or priuate Cloſets; be you retired from the eyes of men; thinke how the eyes of God are on you. Doe not ſay, the walls encompaſſe mee, darkeneſſe o're-ſhadowes mee, the Curtaine of night ſecures me: Theſe be the words of an *Adultereſſe*: Therefore doe nothing *priuately*, which you would not doe *publikely*. There is no retire from the eyes of God. I haue heard of ſome, who for want of more amorous or attractiue Obiects abroad, haue furniſhed their priuate Chambers with wanton pictures, *Aretine* tables, *Sibaritick* ſtories. Theſe were no obiects for Chriſtian eyes: they conuay too inordinate an heat from the eye to the heart. Eye no obiect which may eſtrange you from thought of your Maker. Make euery day your *Ephemerides*. Let your morning imitate your purpoſes for the day, the

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day second what your morning purposed, the Euening examine your mornings purpose, your dayes purchase. And so I descend to the next branch: how you are to *behaue* your selues in *publike*, which should be by so much more punctuall, for as much as the world is more Stoicall.

This branch might seeme included in our former discourse of *Company*; but that reflected on *persons*, this on *affaires*.

VVOmen in sundry Countryes, when they goe into any *publike* concourse or presse of people, vse to weare vayles, to imply that secret inscreened beauty which best becomes a *Woman*, *Bashfull modestie*. Which habit our owne Nation now in latter yeares hath obserued: which, howsoeuer the intention of the wearer appeare, deserues approuement: because it expresseth in it selfe *Modest shamefastnesse*, a Womans chiefest Ornament. I second his opinion, who held it for diuers maine respects, a custome very irregular and vndecent, that *Women* should frequent places of *publike* resort, as Stageplayes, Wakes, solemne Feasts, and the like. It is *Occasion* that depraues vs; *Company* that corrupts vs. Hence it was, that some flourishing States, hauing eyed the inconueniences which arise from the vsuall resort of *Women* to Enterludes and other *publike* Solemnities, published an expresse inhibition against such free and frequent meetings. Had *Hippodamia* neuer wandred, shee had prou'd an *Hypemnestra*, and had neuer wantoned. Had *Dinah* neuer roaued, shee had prou'd a *Diana*, and had neuer beene rauished. Yet farre be it from me, to be so regularly strict, or *Laconically* seuere, as to exclude *Women* from all *publike* societies. Meetings they may haue, and improue them, by a Ciuill and Morall vse of them, to their benefit. They may chat and conuerse with a modest freedome, so they doe not gossip it. For these

theſe *Shee-Elpenors*, and *Feminine Epicures*, who ſurfet out their time in an vnwomanly exceſſe, we exclude them the pale of our Common-weale. Be they of what *ſtate* ſoeuer, they are ſtaines to their *Sexe* for euer. Eſpecially ſuch, who carouſe it in deepe healths, reioyce at the colour of the wine, till it ſparkle in their veines, inflame their bloods, and lay open a breach to the frailty of their Sexe. For preuention whereof, we reade that kinſmen kiſſed their kinſwomen to know whether they drunke wine or no, and if they had, to bee puniſhed by death, or baniſhed into ſome Iland. *Plutarch* ſaith, that if the Matrons had any neceſſity to drinke wine, either becauſe they were ſicke or weake; the Senate was to giue them licence, and not then in *Rome* neither, but out of the City.

Macrobius ſaith, that there were two Senators in *Rome* chiding, and the one called the others wife an Adultereſſe, and the other his wife a Drunkard; and it was iudged, that to be a drunkard was more infamy. Truth is, they might ioyne hands as mates of one ſociety, for I haue ſeldome ſeene any one ſubiect to Ebriety, preſerue long vntainted the honour of their chaſtity.

Now for *publike* Employments, I know all are not borne to be *Deborahs*, to beare virile ſpirits in feminine bodies. Yet, in *chuſing the better part*, you may fit and accommodate your perſons to *publike affaires*, well ſorting and ſuting with your ranke and quality. *Claudia* and *Priſcilla* were nobly deſcended, yet they *publikely* reſorted, where they might be religiouſly inſtructed; and no leſſe *publikely* inſtructed others in thoſe principles wherein they were informed. It is ſaid of the *Veſtall Virgins*, that they firſt learned what to doe; ſecondly, they did what they had learned; thirdly, they inſtructed others to doe

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that which they had both done and learned. For this, the rich *Saban Queene* left her owne Region to heare the Wisdome of King *Salomon*. Surely, howsoeuer some, no lesse properly than pregnantly, haue emblematiz'd *Woman* by a *Snayle*: because shee still carries her house about her, as is the property of a good House-keeper; yet in my iudgement (wherein I ingenuously submit to others censure) a modest and well *Behaued Woman* may by her frequent or resort to *publike* places, conferre no lesse benefit to such as obserue her *behauiour*, than occasion of profit to her priuate family, where shee is *Ouerseer*. I haue seene some in these places of *publike repaire*, expresse such a well-seeming State without Apish formality, as euery action deserued imitation of such as were in their Company. Their Conceits were sweetly tempered without lightnesse; their iests sauory, yet without saltnesse; their discourse free without niceneſſe; their answers milde without tartnesse; their smile pleasing, mixt with bashfulnesse; their pace graceſull without too much actiuenesse; their whole posture delightfull with a seemely carelesneſſe. These are such mirrors of modesty, patternes of piety, as they would not for a world transgresse the bounds of Ciuility. These are Matrons in their houses, Models in *publike* places. *Words spoken in season, are like apples of gold with pictures of siluer*: So oportunately are their words deliuered, so seasonably vttered, with such vnaffected eloquence expressed, whereſoeuer this sweet and well-tempered discretion is seated. Whereas others there be, whose indiscretion makes discouery of an Ocean of words, but a drop of reason. They speake much, but expresse little; their conceits are euer ballased with harshneſſe; their iests foisted in with too much dulneſſe; their discourse trimmed vp with too much neat-

neatneſſe; their anſwers leauened with too much ſowreneſſe; their lookes promiſing too much lightneſſe, or vnſociable peruerſeneſſe; their pace either too quicke or too ſlow in diſpatch of buſineſſe; their whole poſture an indiſpoſed frame of irregular abſurdities. But to draw in our ſayles, touching the proſecution of this branch; our reproofe ſhall reflect vpon two ſorts eſpecially, whoſe deuious courſe drawne by an indirect line, may ſeeme to deſerue reprehenſion worthily. The *firſt* are ſuch, who giue too eaſie raines to liberty; making *Pleaſure* their *Vocation*: as if they were created for no other end, than to dedicate the firſt fruits of the day to their *Glaſſe*; the reſidue to the *Stage* or *Exchange*. Theſe, no ſooner haue they layd their *Artificiall Complexion* on their adulterate faces, than they grow ſicke for their Coach. They muſt viſit ſuch a Lady, or what, perchance, is worſe, ſuch a Lord: A minute now in their Chambers ſeemes a moneth. Shall wee diſplay one of theſe in her colours? The *Play-bills* muſt be brought her by her *Pentioner*: her eye views and reuiewes, and out of her feminine iudgement culls out one from among them which ſhee will ſee, purpoſely to be ſeene. Much ſhee obſerues not in it, onely ſhe deſires to be obſerued at it. Her *Behauiour* in a *Box*, would make any one thinke ſhee were a Bee in a box; ſhee makes ſuch a buzzing and ruſſling. This is her daily taske, till death enter the Stage and play his part; whom ſhee entertaines with ſuch vnpreparedneſſe, as her *extreme act* preſents obiects of infinite vnhappineſſe: "As it ſometimes fared "with a Gentlewoman of our owne Nation, who ſo "daily beſtowed the expence of her beſt houres vp-"on the Stage, as being ſurprized by ſickneſſe, euen "vnto death, ſhe became ſo deafe to ſuch as admoni-"ſhed her of her end, as ſhee clozed her *dying ſcene* with

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"with a vehement calling on *Hieronimo*. So inapprehenſiue was ſhee of death at her end, becauſe ſhe neuer meditated of death before her end. Now for the *ſecond ſort*, they are meere *Antipodes* to the former; Theſe are onely for *profit*, as the other were for *pleaſure*. Theſe become ſo wedded to the world, as they afflict their ſpirits, macerate their bodies, eſtrange themſelues from offices of Neighbourhood, to improue their reuenewes, by diſcouering their too much prouidence to the world. And theſe are commonly ſuch, as are matcht to Schollers, whoſe contemplation hath taken them from the world, and recommended the mannagement of their eſtate to their wife. Now to both theſe ſorts let me addreſſe my inſtruction: As I could not poſſibly approue of the *former*, becauſe they made *pleaſure* their *buſineſſe*: ſo I cannot commend theſe, becauſe they make not their *buſineſſe* a *pleaſure*. Let theſe take heed, that they incurre not that miſerable inſenſibility, which I haue heard ſometimes befell to a Worldling of their ſexe: "Who approaching neere her hauen, "and entring now her laſt Conflict with Nature, "was, by ſuch as ſtood about her, earneſtly moued "*to recommend her ſelfe to God, tender the welfare of her* "*ſoule, and to make her ſaluation ſure*; thus briefly, but "fearefully anſwered, and forthwith departed: *I haue* "*made it as ſure as Law will make it.* Or as we read in "a booke entituled *The Gift of feare*, how a Religious "Diuine comming to a certaine Vſureſſe, to aduiſe "her of the ſtate of her ſoule, and inſtruct her in "the way to ſaluation, at ſuch time as ſhee lay lan-"guiſhing in her bed of affliction; told her, how "there were three things by her to bee neceſſarily "performed, if euer ſhee hoped to be ſaued: Firſt, "ſhe was to be *contrite* in heart; ſecondly, ſhee was "to *confeſſe* her ſinnes; thirdly, ſhee was to make

De Dono Timoris.

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"*restitution* according to her meanes. Whereto shee "thus replyed; *Two of those first I will doe willingly*; "*but to doe the last, I shall hold it a difficulty; for should* "*I make restitution, what would remaine to raise my chil-* "*dren their portion?* To which the Diuine answered; "*Without these three you cannot be saued. Yea but*, quoth "shee, *Doe our Learned men and Scriptures say so?* "*Yes surely*, said the Diuine. *And I will try* (quoth "she) *whether they say true or no, for I will restore no-* "*thing.* And so resoluing, fearefully dyed, fearing pouerty temporall, more than eternall, which shee was of necessity to suffer, (without Gods infinite interceding mercy) for preferring the care of her posterity, before the honour of her Maker.

To be short, the *former sort* deserues reproofe, for making *pleasure* their *vocation*; the *latter* for barring *businesse* all *recreation*. A discreet temper will moderate both these; the *first*, by holding *pleasure* a pastime, and no *businesse*; the *last*, by applying a cure to an incessant care, and immixing some *pleasure* with *businesse*, to attemper it, lest it incline to heauinesse. Both which, equally concurring, are euer conferring to the labouring mind, inward quietnesse.

COmplexion inclosed in a box, giues no tincture to the Cheeke, nor morall precepts vnapplyed, beauty to the minde. Thus farre haue we proceeded in directions of *Behauiour*; insisting on such remarkable obseruances, as might better enable you in each particular. Wee are now to lay before you, vpon serious discussion of the premizes, how that *Behauiour* is to be most *approued*, which is cleerest from *affectation* freed.

That *Behauior* most approued, which is cleerest from *affectation* freed.

Apes are catcht in Desarts by imitation. Would not you be caught by indiscretion? Imitate nothing ser-

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ſeruilely, it detracts from your *gentility*. I haue noted ſome of our Chambermaids take vpon them ſuch an vnbeſeeming ſtate, when they came to viſit their poore friends in the Country, as they punctually retain'd both gate and garb of their mincing Miſtreſſes in the City. To their Pariſh-Church they repaire to be ſeene and ſhowne; where if any of theſe ciuilized *Ings* chance to be ſaluted by the way, hauing quite forgot both broome and mop, with a ſcornefull eye they will not ſticke to returne this maieſticke anſwer: *We thanke you my good people.* It is diſcretion that appropriates to euery peculiar degree their proper diſtinction. Many things will beſeeme the Miſtreſſe, which agree not with the quality of the Maid. But in no degree will that *Behauiour* ſeeme comely, which *affectation* hath introduced, be it in *Court*, *City*, or *Country*. You ſhall ſee many, purpoſely to couer ſome naturall blemiſh or deformity, practiſe that which makes them appeare farre more vnſeemely. Here one indents with her lips to ſemper, that thee may hide the want or greatneſſe of her teeth. Another contracts with her Tayler, leſt *Nemeſis* ſhould bee ſeene ſitting on her ſhoulder. A third weares her Gowne with a careleſſe looſeneſſe, to couer or colour her bodies crookedneſſe. This, with *Fabulla*, buyes an artfull Periwig to ſupply her art-fallen haire. That enazures her ſeered veines, emboſſers her decayed breſts, to purchaſe a ſweet-hart. What an *affected* ſtate this generally-infected ſtate aſſumes, purpoſely to gaine a popular eſteeme? Suruey our ſtreets, gaze on our windowes; you ſhall ſee gazers to entertaine your eyes with variety of phantaſticke *Behauiours*. But theſe are none of *Vertues* followers. Would you bee prayſe-worthy? Vertue to her ſelfe is her chiefeſt prayſe, her choyceſt prize. There is nothing comparably precious to

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a Continent ſoule. *Affectation* ſhee will not admit, for her habit; both her *Habit* and *Behauiour* are proper and not enforced; natiue and not apiſhly introduced. Shee cannot wooe a wanton Louer with a diſſembled bluſh, nor promiſe more with an outward preſence, than ſhee reſolues to admit with a ſpotleſſe Conſcience. Outward ſemblances, if light, ſhee holds apparant blemiſhes to her life. Her *life*, as it is a *line* to her ſelfe, ſo ſhee would haue it a *light* to others. *Lacides*, Prince of *Argos*, was accounted laſciuious onely for his ſleeke lookes, and mincing gate. So *Pompey*, becauſe hee vſed to ſcratch his head with one finger, albeit very Continent and modeſt. Beleeue it, though your *Perſon* be the *Booke*, your *Behauiour* is the *Index*. Which will require a large *Comment*, if it expreſſe it ſelfe in ought probably incontinent. Now, for as much as nothing better ſeemes you, more commendably adornes you, or more abſolutely accommodates you, than what is natiue and vnaffected, ſo it be by *Education* ſeaſoned: be your owne Women; diſ-value all apiſh formality; reſort not to the Temple to take a patterne of ſome new faſhion: modeſt diſcretion bluſheth at ſuch ſeruile imitation. What you ſee in another, may become them, which would not become another. The Aſſe in the fable ſeeing the dogge fawne and leap vpon his Maſter, thought it would beſeeme him, but ſorting not with his nature, it got him a beating for his labour.

Now to diſtinguiſh betwixt an enforced and vnaffected *Behauiour*, it is moſt eaſie; the very firſt bluſh will diſcouer the one by the other. You ſhall obſerue theſe who are tyed to *affectation* in this kinde, ſet their looke, gate, and whatſoeuer elſe may conferre a phantaſticke grace on their vſurped *Behauiour*, ſo punctually, as if they had entred a ſolemne Con-

BEHAVIOR

tract with eye, face, hand, foot and all, to hold constantly their dimension, to beget in the beholder a more setled admiration. Whereas contrariwise, these whose free, genuine, and generous demeanours expresse themselues lesse strictly, but farre more comely, scorne to tye their affections to these seruile restraints. They hold it farre more suitable with an *Italian Pantomime*, who professeth hope of profit vpon the Stage, to confine them to these regularities, than discreet Women, whose honour is their honest *Behauiour*: and whose praise it is, to bee exemplary to others in goodnesse, and not others Apes in imitating their phantasticke fashions. To conclude then this *Obseruation*; as you are *generous* by birth, dote not on that which is most ridiculous on this Stage of earth. Approue your selues chaste Virgins, continent Wiues, discreet Matrons, honourable Widdowes, in your vertuous and modest demeanour. Preserue that eternally, which giues accomplishment to Gentility. Your Educations (as may be presupposed) haue so beautified you, as the garbe you retaine is most proper vnto you. The *Hyæne* is a dangerous beast: yet her subtilty and cruelty take life from *affectation* and *imitation*. Desire you to bee so *Behau'd*, as others may admire you? In your choyce of *Behauiour*, inure your selues to what is *neatest*, not what is *newest*. Inuention in subiects of this kinde, doth more harme than good. So *behaue* your selues, that too much curiosity may not taxe you of pride, nor too much maiesty of State: Modesty mixt with humility will temper both these, and make that *Behauiour* which appeares in you, so well become you, as if it were borne with you, and not *affectiuely* derined from others to you.

THE ENGLISH Gentlevvoman.

Argument.

Complement *defined*; *how it may be* corrupted; *how* refined; *wherein it may be admitted as mauely conſequent*; *wherein omitted as meerely impertinent*; *what* Complement *giues beſt* accompliſhment.

COMPLEMENT.

COMPLEMENT hath beene anciently *defined*, and ſo ſucceſſiuely retained; a no leſſe *reall* than *formall accompliſhment*. Such as were more nobly and freely educated, and had improued their breeding by *forraine Obſeruations* (ſo ſweetly tempered, was the equall vnion and communion of their affections)

Obſeruat. 3. *Complement* defined.

Complement affections) instructed others in what they had seene and obseru'd either at home or abroad, worthy imitation or approuement. Nothing was admitted in those times publikely, but what was by the grauer Censors first discussed priuately. Iealous were the Pagans of forraine fashions: for, with such constancy they retained their owne, as they seldome or neuer itched after others. The *Tyrian* and *Sidonian* were so suspected of pride, through their effeminacy in attire, and other light fashions which they vsed, as they were held dangerous to commeree with. So purely did those poore beamelings of Nature reflect on her people; that *formality* was held palpable *hypocrisie*, faire semblances and coole performances meere golden shadowes to delude others, but gull themselues most. Princes Courts were Princely Seminaries. Delicacy was there no Tutresse, nor effeminacy Gouernesse. If *Alcibiades*, albeit in *Athens* the beautifull'st, for natiue endowments the pregnant'st, and for descent one of the noblest, introduce ought irregularly, or expresse any *Complement* which relisheth not of Ciuility; the author must suffer the censure of the City. It was very vsuall in former times, when any Embassie was addressed from one state vnto another, for the Senate or Councell, from whence any such Legate was sent, to schoole them in sundry particulars before they tooke their iourney or receiued their Commission: but in no caution were they more strict, than in expresse command that they should vse no other garbe, *Complement*, nor salute vpon their approach in forraine Courts, than what they had seene vsed and obserued at home. Thus their owne natiue fashion, became a note of distinction to euery Nation.

Neither am I ignorant, how euen in one and the selfe-same Prouince, there may bee generally introduced

duced a different or distinct garbe: which proceedeth either from the Commerce and Confluence of people there resorting, and consequently improuing their *Behauiour* and *Eloquution* by their mutuall conference; or from the Princes Court, where all State and Maiesty hath residence; or from the temperature of the Ayre, to which some haue attributed an especiall preeminence. Whereas, in desart and remote places, on which the beames of Ciuill society seldome reflect, wee shall finde nothing but barbarisme and vnsociable wildnesse. Education is the improuer of the one, and producer of the other. Wee shall euer see *Complement* shine most in places eminent. There are *Obiects* fit for such *Subiects*: Such as expect it, and bestow their whole dayes practice in exercise of it: These aspire to the nature or *definition* of no art more eagerly, than *Complement*, which they hold the absolute ornament of *Gentility*. Howsoeuer, mainely repugnant be their *Tenets* touching the subsistence of *Complement*. *Complement*

Some haue held, it consisted in congies, cringes, and salutes; of which errour, I would this age wherein we liue, did not too much labour: others, meerely in a painted and superficiall discourse; wherin they so miserably tyed themselues to words, as they tyred the impatient hearers with foolish repetitions, friuolous extrauagancies; being, in a word, so affianced to the *shadow*, as they forgot the *substance*. The last, which were onely *reall* and *complete* Courtiers, held a seemely gracefull presence, beautifide with a natiue comelinesse, the deseruingst *Complement* that could attend vs. Certainely, if we should exactly weigh the deriuation of the word, we could not imagine so meanely of it, as to consist meerely of words, or anticke workes. It was first intended to distinguish betwixt persons of ciuill and sauage car-

Complement

carriage: yea, to appropriate a title of preeminence to such, who exceeded others in grounds or precepts of Morality; whose liues appeared as Lampes to enlighten others, and consequently perpetuate the memory of themselues. Many noble and eminent Ladies are recorded both in diuine and humane writ to haue excelled in this *Complement* of honour. These knew the *definition* of it, and moulded their conuersation to it: They knew what belonged to a posture of state; they could court it without apish curiosity; embrace loue with a reserued modesty; expresse themselues *complete* without singularity. Forraigne fashions they distasted; painted Rhetoricke they disrelished; *reall Complement* was all they affected. Loue they could without dissembling; discourse without affecting; shew curt'sie without cosying; still retaining what was best beseeming. In the Court they resided to better it; not a straid looke could promise a loose Louer least hope of a purchase; nor Coynesse dishearten a faithfull seruant from his affectionate purpose. They knew not what it was to protest in iest; to walke in the clouds; to domineere ouer their captiues, or entertaine many Suitors. They freed *Complement* of dissimulation, made vertue their Loadstone to affection; their actions were dedicated to good ends: by which meanes they made *God* and *good men* their friends. Nor doe I feare it, but that our flourishing *Albion* hath many such noble and *complete* Ladies; who so highly esteeme the true and natiue *definition* of *Complement*, as they preferre the *substance* before the *shadow*. Honour is their deerest tender, goodnesse their *line*, by which they daily draw neerer to *perfection*, their proper *Centre*. Thus farre for the *Definition*, wherein we haue the rather inlarged our discourse, that the *Subiect* whereof we treat, may be discouered in her owne nature; and such

such as owe attendance to her, become better proficients in their instructions deriued from her. Neither can we obserue what may really deserue your imitation, but by discerning the excellence of that whereof we treat by a true and proper *definition*.

Complement

THere is nothing on earth so pure, but abuse may *corrupt* it; nothing so good, but custome may depraue it. This may appeare in this one *Subiect*, which wee haue now in discourse. Former times were not so *iaded* to *fashions*, as to esteeme nothing *formall*, but what was *phantasticall*. It was not then held the life of *Complement*, to haue the art to set a face, court a glasse, make a cringe or a ducke. Legges were held for vsefull supporters, but no *Complementall* postures. New-minted words made not their tongues more *complete*; nor an Outlandish Salute their Persons more admired. Virgin-modesty made resolution her *Stelotto* to guard her honour. Plumes and Feathers were held light dressings for staid minds; suspicious trimmings for stale Maids. Actors might weare them in their presentments vpon the Stage, but modest Matrons were neuer allowed to weare them in the state. Women were admitted to haue Painters, but not to be their owne painters: *Campaspe* was pictured out in her colours by *Apelles*: *Crotons* fiue daughters liuely depictured by *Zeuxes*; yet these, without any helpe of art, still retained their owne natiue features. It was the *Complement* of that age to deliuer their minde freely without mincing, conuerse friendly without glozing; walke the street demurely without gazing. Wherein (with submission euer to grauer iudgements) this latter age, in mine opinion, deserues iust reproofe. Education is a second Nature, and this hath giuen that free-

How *Complement* may be corrupted.

Complement

freedome to women, as they may admit any oportunity to entertaine time with their amorous seruants; rcdart wanton tales with light blushes; passe a whole afternoone in a Bay-window, in Congies, Courtsies, and other vseleſſe *Complements*. Flashes of wit are made beguilers of time; and these mixt now and then with such lasciuious passages, as modesty might iustly hold it selfe abused to be so encountred. Alas! Who knowes not what secret traines are laid for credulous women, vnder these pretenced parlies? Doe you obserue how their tongues are tipt with your prayses; how they honour your shadowes; admire the earth you tread on; adore the Ayre you breath on; and with their ayrie applauses so gild you, as in the end they palpably gull you; leauing you no lesse miserably deluded, than themselues seased of what their sensuall quest pursued? Beware of that *Complement* which giues way to rob you of your choycest *Ornament*. *Egnatius*, in *Catullus*, is brought out, shewing the whiteneſſe of his teeth: a poore subiect to raise an Encomiasticke poem. These are Theames for an amorous Muse: White teeth, rolling eyes, a beautifull complexion (all exteriour and inferiour goods) being that which *Euryala* his Nurse praised, when she washed the feet of *Vlysses*, namely, *gentle speech*, and *tender flesh*. No lesse perswasiue by the elegancy of the one, than inuasiue by delicacy of the other. But all these outward imbellishments giue but small accomplishment to the inward beauty: "Where *good*'s a better attribute than *faire*. Now be not these dainty subiects for a *Complete* youth to discant on? What Crotchets and extemporall Conceits are hatched out of an addle braine? The very shadow of *Iulia's* haire must not want the compleatest honour, that either *art* can deuise, or *cost* erect. Not a *Couplet* but must be poetically *Complete*; which

out

out of an amorous phrenſie muſt with mounting *Hyperboles* be thus contemned.

Skinne more pure than Ida's *ſnow,*
Whiter farre than Mooriſh *milke,*
Sweeter than Ambroſia *too,*
Softer than the Paphian *ſilke,*
Indian *plumes or thiſtle-downe,*
Or May-bloſſoms *newly blowne,*
Is my Miſtreſſe Roſie-pale,
Adding beauty to her vaile.

Complement

An excellent peece of *Complement all* ſtuffe to catch a ſelfe-conceited one. Many you haue of your ſexe, who are too attentiue auditors in the report of their owne prayſes. Nothing can bee attributed to them, which they hold not properly due vnto them. Which conceit, many times, ſo tranſports them, as, *Narciſſus*-like, they are taken with their owne ſhadowes; doting on nothing more than theſe Encomiaſticke bladders of their deſertleſſe praiſes. Let mee aduiſe you, whoſe diſcretion ſhould bee farre from giuing light eare to ſuch ayrie *Tritons*, to diſ-relliſh the oylie *Complement* of theſe amorous Sycophants. Much more vſefull and beneficiall it will be for you to retaine that modeſty which appeared in *Alphonſus* Prince of *Aragon*'s anſwer to a plauſiue Orator; who hauing repeated a long Panegyricall Oration in his prayſe, replyed; *If that thou haſt ſaid, conſent with truth, I thanke God for it; if not, I pray God grant mee grace that I may doe it.* You ſhall encounter with ſome of theſe *Complete* Amoriſts, who will make a ſet ſpeech to your Gloue, and ſweeten euery period with the perfume of it. Others will hold it an extraordinary grace to become Porters of your Miſſet, or holders of your Fanne, while you pinne on your Maske. *Seruice, Obſeruance, Deuotion* be the *Generall heads* of their *Complement*. Other Doctrine they

Complement haue none, either to inſtruct morally, or informe politically. Beleeue it, *Gentlewomen*, they are ill-ſpent houres, that are beſtowed in conference with theſe *Braine-wormes*. Their friuolous diſcourſe will exact from you ſome anſwer: which if you ſhape iuſtly to their dialect, there will be more vaine wind ſpent, than you can redeeme with many teares. Let no conceit tranſport you aboue your ſelues; hold it for no *Complement* worthy your breeding, to trifle time in loue-toyes. They detract both from *diſcretion* and *modeſty*, and oft-times endanger the ruine of the *latter* fearefully. This kinde of *Complement* with *great ones*, were but meere *Canting* among *Beggars*. Hee or ſhee are the *Compleateſt*, who in arguments of *diſcourſe* and *action* are *diſcreeteſt*. Full veſſells giue the leaſt ſound. Such as hold *Complement* the ſole ſubiect of a glib tongue, actiue cringe, or artfull ſmile; are thoſe onely *Mimicks*, or *Buffoons* of our age, whoſe *Behauiours* deſerue farre more deriſion than applauſe. Thus you haue heard how *Complement* may be *corrupted*; wee now purpoſe, with as much propriety and breuity as wee may, to ſhew you how it may be *refined*. To the end, that what is in its owne nature ſo commendable, may bee entertained with freedome of choyce, and retained without purpoſe to change.

How *Complement* may be refined.

THe *Vnicornes* horne being dipt in water, cleares and purifies it. It is the honour of the Phyſician to reſtore nature, after it bee decayed. It is the ſole worke of that ſupreme Architect to bring light out of darkeneſſe, that what was darke might bee enlightened; life out of death, that what was dead might bee enliuened; way out of error, that the erring might bee directed; knowledge out of ignorance,

rance, that the ignorant might be inſtructed; a ſalue out of ſinne, that ſinnes ſore might bee cured; comfort out of affliction, that the afflicted might be comforted; hope out of deſpaire, that the deſperate might bee ſuccoured; a raiſing from falling, that their fall might be recouered; ſtrength out of weakneſſe, that his great worke might be glorified. Gold thrice tryed, becomes the purer and more *refined*: And *Complement* the moſt, when it is beſt accommodated. True it is, that *Society* is either a *Plague* or a *Perfume*. It infects, where Conſorts are ill-affected; but workes excellent effects, where vertuous Conſorts are aſſembled. *Complement*

It is the ſweeteſt note that one can ſing,
When Grace *in* Vertues *key, turnes* Natures *ſtring.*

Where two meeke men meet together, their conference (ſaith melliſluous *Bernard*) is ſweet and delectable: where one man is meeke, it is profitable: where neither, it proues pernicious and vncomfortable. It is *Society* that giues vs, or takes from vs our *Security*. Let me apply this vnto you, *Gentlewomen*, whoſe vertuous diſpoſitions, (ſo ſweetly hath nature grac'd you) promiſe nothing leſſe than feruorous deſires of being good. Would you haue that *refined* in you, which others *corrupt*, by inuerting the meanes? Or expreſſe that in her natiue Colours, which will beautifie you more than any artificiall or adulterate colours, whoſe painted Varniſh is no ſooner made than melted? Make choyce of ſuch for your *Conſorts*, whoſe choyce may admit no change. Let no *Company* be affected by you, which may hazard infecting of you. The *World* is growne a very *Peſt-houſe*: timely preuention muſt be vſed, before the infection haue entred. You haue no ſuch ſoueraigne receits to repell, as you haue to preuent. The infection of vice leaues a deeper ſpot or ſpeckle on

Complement the mind, than any diſeaſe doth on the body. The *Blackmoore* may ſooner change his skin, the *Leopard* his ſpots, than a ſoule deepe dyed in the graine of infection, can put off her habituate corruption. Be it then your principall care to make choyce of ſuch baſhfull Maids, modeſt Matrons, or reuerend Widdowes, as hold it their beſt *Complement* to retaine the opinion of being *Continent*. Infamy hath wings as ſwift as fame. Shunne the occaſion, leſt you vndergoe the brand. *Poſthuma*, becauſe giuen to laughter, and ſomething forward to talke with men, was ſuſpected of her honeſty; where being openly accuſed, ſhe was acquitted by *Spurius Minutius*, with this caueat, to vſe words ſutable to her life. Ciuility, truſt me, is the beſt and moſt *refined Complement* that may be. Courting in publike places, and vpon firſt ſight, it affects not; for it partakes more of *impudent* than *Complete*. Be it of the *City* that argument of diſcourſe be miniſtred, it can talke freely of it without mincing; or of the *Court*, it can addreſſe it ſelfe to that garbe in apt words without minting; or of the *Countrey*, in an home-ſpun phraſe it can expreſſe whatſoeuer in the Countrey deſerues moſt prayſe. And all this in ſuch a proper and familiar manner, as ſuch who are tied to *Complement*, may aſpire to it, but neuer attaine it. Hee that hath once taſted of the fountaine *Clitorius*, will neuer afterward drinke any wine. Surely, howſoeuer this ciuil and familiar forme of dialect may ſeeme but as pure running water in compariſon of *Complement*, which, like *Nectar*, ſtreames out in Conduits of delight to the humorous hearer: yet our diſcreet *Complementer* preferres the pure fountaine before the troubled riuer. It is true, that many faſhions, which euen theſe later times haue introduc'd, deſerue free admittance; yea, there is ſomething yet in our *Oare*, that may be *refined*.

Yet

Yet in the acceptance of these, you are not to entertaine whatsoeuer these finer times haue brought forth. Where variety is affected, and the age to inconstancy subiected, so as nothing but what is rare and new becomes esteemed: Either must our inuentions be present and pregnant, our surueyes of forraine places serious and sollicitant, or we shall fall in. to decay of fashion, or make old ones new, and so by antiquity gull our Nation. Truth is, though our tongues, hands, bodies, and legges be the same, our Elocution, action, gesture, and posture are not the same. Should the soule of *Troilus*, according to that erroneous transmigration of *Pythagoras*, passe into the body of one of our English Courtiers; or *Hortensius*, (who was an Orator actiue enough) into one of our English Lawyers; or *Antigone* (who was *Complementall* enough) into one of our English Curtezans; they would finde strange Cottages to dwell in. What is now held *Complete*; a few yeares will bury in disgrace. Nothing then so *refined*, if on earth seated, which time will not raze, or more curious conceits disesteeme, or that vniuersall reduction to nothing dissolue. That *Complement* may seeme pleasing; such a fashion generally affecting; such a dressing most *Complete*: yet are all these within short space couered with contempt. What you obserue then to be most ciuill in others, affect it; such an *habit* needs not to be *refined*, which cannot be bettered. Fashion is a kinde of frenzy; it admires that now, which it will laugh at hereafter, when brought to better temper. Ciuility is neuer out of fashion; it euer retaines such a seemely garbe, as it conferres a grace on the wearer, and enforceth admiration in the beholder. Age cannot deface it; Contempt disgrace it; nor grauity of iudgement (which is euer held a serious Censor) disapproue it.

Complement

Be

Complement

Be thus minded, and this *Complement* in you will be purely *refined*. You haue ſingular patternes to imitate, repreſent them in your liues, imitate them in your loues. The *Corruption* of the age, let it ſeize on ignoble ſpirits; whoſe education, as it neuer equall'd yours, ſo let them ſtrike ſhort of thoſe nobler indowments of yours: labour daily to become improued, honour *her* that will make you honoured: let *vertue* be your crowne, who holds vanity a crime: So may you ſhew holineſſe in your life, enioy happineſſe at your death, and leaue examples of goodneſſe vnto others both in life and death.

Wherein *Complement* may be admitted, as mainely conſequent.

COurts & eminent places are held fitteſt Schooles for *Complement*. There the *Cinnamon* tree comes to beſt grouth; there her *barke* giues ſweeteſt ſcent. Choice and ſelect faſhions are there in onely requeſt; which oft-times like thoſe *Ephemera*, expire, after one dayes continuance: whatſoeuer is vulgar, is thence exploded; whatſoeuer nouell, generally applauded. Here be weekely Lectures of new *Complements*; which receiue ſuch acceptation, and leaue behinde them that impreſſion, as what garbe ſoeuer they ſee vſed in Court publikely, is put in preſent practiſe priuately; leſt diſcontinuance ſhould blemiſh ſo deſeruing a quality. The Courts gloſſe may be compared to glaſſe, bright, but brittle; where *Courtiers* (ſaith one) are like *Counters*, which ſometime in account goe for a thouſand pound, and preſently before the Count be caſt, but for a ſingle penny. This too eager affection after *Complement*, becomes the conſumption of many large *hereditaments*. Whereto it may be probably obiected, that euen diſcretion inioynes euery one to accommodate himſelfe to the faſhion or condition of that place wherein he liues.

Plutarch.

liues. To which Obiection I eaſily condeſcend; for ſhould a ruſticke or booriſh *Behauiour* accompany one who betakes himſelfe to the Court, he might be ſure to finde a *Controuler* in euery corner to reproue him; or ſome *complete gallant* or other, pittifully to geere and deride him. But to dote ſo on faſhion, as to admire nothing more then a phantaſticke dreſſing, or ſome anticke *Complement*, which the corruption of an effeminate State hath brought in, derogates more from diſcretion, then the ſtrict obſeruance of any faſhion addes to her repute. This place ſhould be the *Beacon* of the *State*; whoſe mounting *Proſpect* ſurueyes theſe inferiour coaſts which pay homage and feaky vnto her. The leaſt obliquity there, is exemplary elſewhere. Piercingſt iudgements, as well as pregnantſt wits ſhould be there reſident. Not a wandring or indiſpoſed haire, but giues occaſion of obſeruance to ſuch as are neere. How requiſite then is it for you, whoſe Nobler deſcents promiſe, yea, exact more of you, then inferiours, to expreſſe your ſelues beſt in theſe beſt diſcerning and deſerning *places?* You are women; modeſty makes you *completeſt*: you are *Noble women*, deſert accompanying your deſcent will make you *nobl-ſt*. You may, and conueniency requires it, retaine a Courtly garbe, reſerue a well ſeeming State, and ſhew your ſelues liuely Emblemes of that place, wherein you liue: You may entertaine diſcourſe, to allay the irkeſomenteſſe of a tedious houre; beſtow your ſelues in other pleaſing recreations, which may no leſſe refreſh the minde, than they conferre vigour and viuacity to the body. You may be eminent ſtarres, and expreſſe your glory in the reſplendent beames of your vertues; ſo you ſuffer no blacke cloud of infamy to darken your precious names. She was a *Princely Chriſtian Courtier*, who neuer approached the

Complement

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the *Court*, but ſhee meditated of the *Court* of *heauen*; neuer conſorted with her *Courtiers*, but ſhe contemplated thoſe *Citizens* of *heauen*; nor euer entred the *Preſence-Chamber*, but ſhee thought of the *preſence* of her *Maker*, the King of *heauen*. Such Meditations are receits to cure all inordinate motions. Your *Liues* ſhould be the *lines* to meaſure others actions. Vertue is gracious in euery ſubiect, but moſt in that, which the Prince or Princeſſe hath made gracious. Anciently, the *World* was diuided into three parts, whereof *Europa* was held the *faire*; properly, euery *Politike State* may be diuided into three Cantons, whereof the *Court* is the *Sunne*. You are *Obiects* to many *Eyes*; be your *actions* platformes to many *liues*. I can by no meanes approue that wooing and winning *Complement* (though moſt *Courts* too generally affect it) which makes her ſole Obiect, purchaſe of Seruants or Suitors. This garbe taſtes more of *Curtezan* than *Courtier*: it begets *Corriuals*, whoſe fatall Duello's end vſually in blood. Our owne *State* hath ſometimes felt the miſery of theſe tragicke euents; by ſuffering the loſſe of many *generous* and free-bred Sparkes; who, had not their Torches beene extinguiſhed in their blood, might to this day haue ſurviued, to their Countries ioy and their owne fame. So great is the danger that lyes hid in affable *Complements*, promiſing aſpects, affectionate glances, as they leaue thoſe who preſumed of their owne ſtrength, holding themſelues invulnerable, many times labouring of wounds incurable. Be you no ſuch *Baſiliſks*; neuer promiſe a calme in your face, where you threaten a ſtorme in your heart. Appeare what you are, leſt Cenſure taxe you of inconſtancy, by ſaying, you are not what you were. An open countenance and reſtrained boſome ſort not well together. Sute your diſcourſe to your action; both to

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a modeſt diſpoſe of your affection. Throw abroad no looſe Lures, wandring eyes, ſtrayed lōokes; theſe delude the *Spectators* much, but the *Actors* moſt. A iuſt reuenge! by ſtriuing to take in others, they are taken by others. How dangerous doe wee hold it to be, in a time of infection, to take vp any thing, be it neuer ſo precious, which wee finde loſt in the ſtreet? One of your looſe lookes, be it darted with neuer ſo *Complemental* a ſtate, is farre more infectious, and mortally dangerous. There is nothing that ſounds more cheerefully to the eare, or leaues a ſweeter accent; nothing that conueyes it ſelfe more ſpeedily to the heart, or affords fuller content for the time, than conceit of loue. It will immaze a perplexed wretch in a thouſand extremes; whoſe amazed thoughts ſtand ſo deepely ingaged to the *Obiect* of his affection; as hee will ſuſtaine any labour, in hope of a trifling fauour. Such ſoueraignty beauty retaines, which, if diſcretion temper not, begets ſuch an height of conceit in the party beloued; as it were hard to ſay, whether the *Agent* or *Patient* ſuffer more. To you let mee returne, who ſtand fixed in ſo high an Orbe; as a gracefull Maieſty well becomes you, ſo let modeſty grace that Maieſty; that demeaning your ſelues like *Complete* and gracious *Courtiers* on earth, you may become triumphant and glorious *Courtiers* in heauen.

Complement

THis garbe, as it ſuites not with all *Perſons*, ſo ſorts it not to all *Places*. For a *Mechanicke* to affect *Complement*, would as ill ſeeme him, as for a rough-hewen *Satyre* to play the *Orator*. It is an excellent point of diſcretion, to fit ones ſelfe to the quality or condition of that *place* where he reſides. That Vrbanity which becomes a *Citizen*, would reliſh

Wherein *Complement* may be omitted, as meerely impertinent.

Complement of too much curiosity in a *Country-man*. That *Complement* which giues proper grace to a *Courtier*, would beget derision or contempt, being personated by a *Merchant* or his *Factor*. In affaires of State, is required a gracefull or *Complete* posture; which many times procures more reuerence in the person interessed, than if that state were omitted. Whereas, in ordinary affaires of traffick, it were indiscretion to represent any such state, or to vse any expression, either by way of *discourse* or *action*, that were not familiar. That person, who preferres *Complement* before *profit*; and will rather speake not to be vnderstood, than lose one polite-stollen phrase, which hee hath purchased by eare onely, and vnderstands not, may account himselfe one among his bank-rupt brethren, before he breake. It is pittifull to heare what a remnant of fustian, for want of better *Complement*, a Complete-Country-Gossip (for so shee holds her selfe) will vtter in one houre amongst her Pew-fellowes. How shee will play the Schoole-Mistresse in precepts of Discipline and morall *Behauiour*! Nothing so gracefull in another, which shee will not freely reproue; nothing so hatefull in her selfe, which shee will not confidently approue. Teach shee will, before shee be taught; and correct *Forme* it selfe, to bring *Forme* out of loue with it selfe. To which malady, none is more naturally subiect, than some Ladies cashiered *Gentlewoman*, or one who hath plaid Schoole-Mistresse in the City, and for want of competent pay, remoues her Campe into the Countrey: where shee brings enough of vanity into euery family throughout the Parish. Shee will not sticke to instruct her young Pupils in strange points of formality, enioyning them not to aske their Parents blessing without a *Complement*. These, as they were neuer Mistresses of families, so they are generally ignorant

rant in employments of that kinde. Those three principall workes or faculties of the *Vnderſtanding*, which might enable them to *Diſcourſe*, *Diſtinguiſh*, and to *Chuſe*, are ſo eſtranged from them, as their *Diſcourſe* conſiſts ſolely in arguments of vanity, their *Diſtinction* in meere ſhadowes of formality, their *Choyce* in ſubiects and Conſorts of effeminacy. Eight things, ſaith *Hippocrates*, make ones fleſh moyſt and fat; the firſt, to be merry and liue at hearts eaſe; the ſecond, to ſleep much; the third, to lie in a ſoft bed; the fourth, to fare well; the fifth, to be wel apparelled and appointed; the ſixth, to ride alwayes on horſe-backe; the ſeuenth, to haue our wil; and the eighth, to be employed in Plaies & paſtimes, & in ſuch time-beguiling recreations, as yeeld contentment and pleaſure. Theſe are the onely receits in requeſt with thoſe *Shee-Cenſors* we now diſcourſe of; and of whom it may bee ſaid, as was ſometimes ſpoken of one *Margites*, that he neuer plowed, nor digged, nor did any thing all his life long that might tend vnto goodneſſe; and by neceſſary conſequence wholly vnprofitable to the world. Who, howſoeuer they are leſſe than Women at their *worke*, yet at their *meat* (ſo vnconfined is their appetite) they are more than men, and in their *habit* (ſo phantaſticke is their conceit) neither women nor men. So as, were *Diogenes* to encounter one of theſe, hee might well expoſtulate the cauſe with her, as he did vpon like occaſion with a youth too curiouſly and effeminately dreſt: *If thou goeſt to men, all this is but in vaine, if vnto women, it is wicked.* But theſe wee hold altogether vnworthy of *your* more *generous* ſociety; whoſe excellent breeding hath ſufficiently accommodated you for City, Court, and Countrey; and ſo fully inform'd you how to demeane your ſelues in all affaires; as I make little doubt, but you know, wherein it may bee *admitted*, as

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as mainely *consequent*; and wherein *omitted* as meerely *impertinent*. I meane therefore to descend briefly to the last branch of this *Observation*; declaring, what Ornament giues *Complement* best beauty or *accomplishment*.

Eccles. 18.6.

IT is true, what the sonne of *Sirach* sometimes said; *When a man hath done his best, he must beginne againe, and when he thinketh to come to an end, he must goe againe to his labour*. There is nothing so exact, which may not admit of something to make it more perfect. We are to goe by stayres and steps to the height of any story. *Vertues* are the *Staires*, *Perfection* the *Spire*. But I must tell you, *Gentlewomen*, the way for you to *ascend*, is first to *descend*: *Complete* you cannot bee, vnlesse you know how *replete* you are of misery. Humility is the staire that conducts you to this spire of glory. Your *beauty* may proclaime you faire; your *discourse* expresse a pregnancy of conceit; your *behauiour* confirme you outwardly *complete*. Yet there is something more than all this required, to make you absolutely *accomplished*. All these outward becommings, bee they neuer so gracefull, are but reflections in a glasse; quite vanished, so soone as the glasse is remoued. *Critolaus* ballance was of precious temper, and well-deseruing estimation with Heires of Honour; who poised the goods of *body* and *fortune* in one skale, and goods of the *mind* in the other: where the goods of the *minde* so farre weighed downe the other, as the heauen doth the earth and Seas. To lead a dance gracefully; to marry your voyce to your instrument musically; to expresse your selues in prose and verse morally; are commendable qualities, and enforcing motiues of affection. Yet I must tell you, for the first, though it appeare by your feet to be

What *Complement* giues best *accomplishment*.

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but a meere *dimenſion*, in the opinion of the Learned it is the *Diuels proceſſion*: Where the *Dance* is the *Circle*, whoſe *centre* is the *Deuil*. Which may be reſtrained by a more eaſie or moderate gloſſe to ſuch wanton and immodeſt *Reuels*, as haue anciently been vſed in the Celebration of their prophane feaſts by Pagans, and are to this day by Pagan-chriſtians; who, to gaine applauſe from the Spectator, care not what ſhameleſſe parts they play in the preſence of their Maker. But what are theſe worth, being compared with theſe inward Ornaments or beauties of your *mind*; which onely diſtinguiſh you from other creatures, and make you ſoueraigneſſes ouer the reſt of Gods creatures? You haue that within you, which will beſt *accompliſh* you. Let not that be corrupted, by which your crooked wayes may be beſt corrected. Hold it no ſuch neceſſary poynt of *Complement*, to ſhew a kinde of maieſty in a *Dance*; and to preferre it before the *Complement* of a Religious taske. Thoſe ſenſuall *Curtezans*, who are ſo delighted in ſongs, pipes, and earthly melody, ſhall in hell rore terribly and howle miſerably: crying, as it is in the Apocalips; *Woe, Woe, Woe.* Woe ſhall euery one cry ſeuerally, for the reward they haue receiued in hell eternally, ſaying and ſighing, *Woe is mee that euer I was borne*: for farre better had it beene for her, that ſhee had neuer beene borne. And againe; *Curſed be the wombe that bare me a ſinner.* After this, ſhall ſhe cry out in her ſecond *Woe* againſt her ſelfe and all the members of her owne body. Woe be vnto you my accurſed *feet*, what euill haue you brought vpon me miſerable wretch, who by your peruerſe paths and wicked waies haue ſhut heauens gate of me? Wo vnto you my *hands*, why haue you depriued me by your ſinfull touch, and ſenſual embrace of the Crown of glory; by your meanes am I brought to hell fire, where

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Appoc. 8.

complement

where I ſhall be tormented eternally? Woe vnto thee, thou curſed *tongue*, what miſchiefe haſt thou brought vpon me, by vttering words ſo ſcurrilous and filthy, and ſinging vnciuill ſongs ſo frequently? O ye curſed *Eyes*, who by your vnlawfull obiects of concupiſcence, haue depriued me of Gods preſence, and neuer ſhed one teare for your ſinnes in token of repentance! Now begins your intollerable weeping (ye teare-ſwolne *eyes* neuer dryed) before all the diuels and the damned. Woe vnto thee my *heart*, what haſt thou put vpon me, who by thy luſtfull thoughts and vnlawfull ioyes, haſt depriued me of eternall ioyes? The third *Woe*, that ſhe ſhall cry out, is this, ſaying: Woe vnto the *bitterneſſe* of my *torments*, for they are comfortleſſe: woe vnto the *multitude* of them, for they are numberleſſe: woe vnto the *eternity* of them, for they are endleſſe. Would our wanton Curtezans, who ſport it in their beds of Iuory, ſurfeit it in their delicacy, wanton it in the boſome of ſecurity, and dedicate their whole time to ſenſuality, reflect vpon ſuch a ſoueraigne ſalue or ſpirituall balme as this; they would draw backe their *feet* from the wayes of wantonneſſe, and exerciſe them wholly in the pathes of righteouſneſſe. They would remoue their *hands* from vnchaſte embraces, and inure them to the ſearch of Scriptures. They would ſtop their *mouthes* from vttring ought vnciuilly, and teach their *tongues* to be Orators of modeſty. They would turne their *eyes* from vanity, and fixe them on the pureſt obiects of eternity. That ſo, inſtead of *bitterneſſe* of *torments*, they might taſte the *ſweetneſſe* of diuine *comforts*: inſtead of *multitude* of *torments*, they might partake the numberleſſe *number* of Gods *mercies*: and inſtead of the *eternity* of thoſe *torments*, *immortality* with Gods *Saints* and *Seruants*.

Preuen-

Complement

Preuention is the life of policy; the way to auoid thoſe, and enioy theſe, is to liue in your Court here on earth, where you are ſpheered, as in the preſence of God and his heauenly Angels, where your hope is ſeated. Though your *feet* be here, your *faith* ſhould be there: here your *Campe*, there your *Court*. Meane time, while you ſoiourne here, you are to hold a *good Chriſtian* the *completeſt Courtier*: and that *vertue* is the ornament, which giues *Complement* the beſt *accompliſhment*. Silken honour is like painted meate; it may feede the eye, but affords no nouriſhment. That Courtiers Coate giues a vading gloſſe, whoſe heart is not inwardly lin'd with grace. Let goodneſſe guide you in the way, and happineſſe will crowne you in the end. Let your *Complete armour be righteouſneſſe*, your *Complement* lowlineſſe; *complete* in nothing ſo much as holineſſe; that in your conuoy from Earth, you may be endenized in heauen, naturall Citizens, angelicall Courtiers.

THE ENGLISH Gentlevvoman.

Argument.

Decency *recommended as requiſite in foure diſtinct Subiects*: Decency *the attractiueſt motiue of* affection: *the ſmootheſt path that leads to* perfection.

DECENCY.

DECENCY takes *Diſcretion* euer along with her to chooſe her *faſhion*. She accommodates her ſelfe to the *place* wherein ſhe liues, the *perſons* with whom ſhe conſorts, the *ranke* or quality ſhee partakes. Shee is too diſcreet to affect ought that may not ſeeme her: too conſtant to change her *habit* for

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DECENCY.

the inuention of any phantaſticke wearer. What propriety ſhee expreſſeth in her whole poſture or carriage, you ſhall eaſily perceiue, if you will but with a piercing eye, a ſerious ſuruey, reflect vpon her demeanour, in her *Gate*, *Looke*, *Speech*, *Habit*. Of which, diſtinctly, we purpoſe to intreat, in our Entry to this *Obſeruation*; that by theſe you may probably collect the excellency of her condition.

Decency recommended as requiſite in foure diſtinct ſubiects.

GATE.

THat, wherein we ſhould expreſſe our ſelues the humbleſt, many times tranſports vs moſt, and proclaimes vs proudeſt. It is no hard thing to gather the *diſpoſition* of our *heart*, by the *dimenſion* of our *gate*. What a circular geſture wee ſhall obſerue ſome vſe in their pace, as if they were troubled with the *vertigo*! Others make a tinkling with their feet, and make diſcouery of their light thoughts, by their wanton *gate*. Others with a jetting and ſtrutting *pace*, publiſh their hauty and ſelfe-conceited minde. Thus doe our *Wantons* (as if they had tranſparant bodies) diſplay their folly, and ſubiect themſelues to the cenſure of leuity. This cannot *Decency* endure. When ſhe ſees *Women*, whoſe *modeſty* ſhould be the Ornament of their *beauty*, demeane themſelues more like *Actors* than ciuill Profeſſants, ſhee compaſſionately ſuffers with them, and with choyce precepts of morall inſtruction (wherein ſhe hath euer ſhewne her ſelfe a ſingular proficient) ſhe labours to reclaime them. With amorous, but vertuous Rhetoricke, ſhe wooes them, hooping by that meanes to winne them. Shee bids them looke backe to preceding times, yea thoſe, on which that glorious light which ſhines in theſe Chriſtian dayes, neuer reflected. And there they ſhall finde *Women* highly cenſured, for that their outward carriage onely made them

them ſuſpected. A vaile couered their *face*, modeſty meaſured out their *pace*; their *Spectators* were as ſo many *Cenſors*: Circumſpect therefore were they of their carriage, leſt they ſhould become a ſcandall or blemiſh to their ſexe. Their repaire to their Temples was *decent*, without any looſe or light geſture; Entring their Temples, conſtant and ſetled was their behauiour. Quicke was their *pace* in diſpatch of houſhold affaires; but ſlow in their Epicureall viſits or ſenſuall goſſipings. They had not the art of imitating ſuch huffing and mounting *gates*, as our light-ſpirited Dames now vſe. They were not as then learn'd to *pace*: ſo far eſtrang'd were they from the very leaſt conceit of vanity in this kinde. How much more ſhould theſe purer times, where verity is taught and embraced, vanity ſo much tax'd and reproued, affect that moſt, which adornes and beautifies moſt? Is it not palpable folly, to walke ſo hautily in theſe ſtreets of our captiuity? Eye your *feet*, thoſe *baſes* of frailty, how they, who ſo proudly ſtrut on earth, are but earth, and approach daily nearer their earth. The *Swan*, when ſhe prides her ſelfe in her *whiteneſſe*, reflects on her *blacke feet*, which brings downe her plumes, and allayes her ſelfe-conceit with more humbleneſſe. What anticke Pageants ſhall wee behold in this ſuruey of Earth? With what *Apiſh* geſtures they walke, which taxeth them of lightneſſe? How like *Coloſſo's* others walke, which diſcouers their haughtineſſe? how *punctually* theſe, as if they were Puppets drawn by an enforced motion? How *phantaſtically* thoſe, as if their walke were a theatrall action? Theſe vnſtaid *dimenſions* argue vnſetled *diſpoſitions*. All is not well with them. For if one of the *Spartan Ephori* was to loſe his place, becauſe he obſeru'd no *Decency* in his *pace*, how may we be opinion'd of ſuch *Women*, whoſe *geeres* exact of

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of them ſtayednesse, whose places retaine in them more peculiar reuerence, and whose *descents* inioyne them to a ſtate-reſeruance; when they, to gaine obſeruance, admit of any *new*, but *vndecent* poſture? Deſerue theſe approuement? No; *diſcretion* cannot prize them, nor *iudgement* prayſe them. *Vulgar opinion*, whose applauſe neuer receiues life from deſert, may admire what is *new*, but *diſcretion* that onely which is *neat*. It is one thing to walke honeſtly as on the day, another thing to walke vnciuilly as on the night. *Decency* becomes the one; *Deformity* the other. Neither onely are *modeſt women* to be cautelous *how* they walke, but *where* they walke. Some places there be, whereto if they repaire, walke they neuer ſo *Ciuilly*, they cannot walke *honeſtly*. Thoſe who value reputation, will not be ſeene there; for *Honour* is too deare a purchaſe to be ſet at ſale. Such as frequent theſe places, haue expoſed themſelues to ſhame; and made an irreuocable Contract with ſinne. They make choyce of the Twy-light, leſt their paths ſhould be diſcouered; and ſhrowd their diſtained actions with the ſable Curtaine of night, leſt they ſhould bee diſplayed. Theſe, howſoeuer their *feet* walke ſoftly, their *hearts* poſte on ſwiftly, to ſeize on the voluptuous prey of folly.

Farre be theſe wayes from your walkes, vertuous Ladies, whose modeſty makes you honored of your Sexe. Though your *feet* be here below, let your *faith* be aboue. Let no path of pleaſure draw you from thoſe ioyes which laſt for euer. Though the *world* be your *walke* while you ſoiourne here; *heauen* ſhould be your *ayme*, that you may repoſe eternally there. Liue deuoutly, walke demurely, profeſſe conſtantly; that deuotion may inſtruct you, your wayes direct you, your profeſſion conduct you to your heauenly Countrey. It is a probable argument, that

that ſuch an one hates her Countrey, where onely ſhe is to become Citizen, who thinkes it to bee well with her here, where ſhee is a Pilgrim. Walke in this maze of your Pilgrimage, that after death you may enioy a laſting heritage. So ſhall you praiſe God in the *gate*, and after your Chriſtian race finiſhed, receiue a Crowne.

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IT is moſt true, that a wanton Eye is the trueſt euidence of a wandring and diſtracted minde. The *Arabians* prouerbe is elegant; *Shut the windowes, that the houſe may giue light.* It is *death* that enters in by the *windowes*. The *Houſe* may be ſecured, if theſe be cloſed. Whence it was, that princely Prophet praid ſo earneſtly: *Lord turne away mine eyes from vanity.* And hence appeares mans miſery. That thoſe *Eyes*, which ſhould be the Ceſternes of ſorrow, limbeckes of contrition, ſhould become the lodges of luſt, and portals of our perdition. That thoſe which were giuen vs for aſſiſtants and aſſociates, ſhould become our aſſacinats. Our *Eye* is made the ſenſe of *ſorrow*, becauſe the *ſenſe* of *ſinne*; yet more apt is ſhe to giue way to ſinne, then to finde one teare to rinſe her ſinne. An *vncleane eye* is the *meſſenger* of an *vncleane heart*: confine the one, and it will be a meanes to rectifie the other. Many dangerous obiects will a *wandring eye* fixde, whereon to vent the diſpoſition of her corrupt heart. No place is exempted, no ſubiect freed. The *ambitious eye* makes *honour* her *obiect*, wherewith ſhe afflicts her ſelfe, both in aſpiring to what ſhe cannot enioy, as likewiſe in ſeeing another enioy that, whereto her ſelfe did aſpire. The *Couetous* makes wealth her *obiect*; which ſhee obtaines with toile, enioyes with feare, forgoes with griefe: for being got they load her, lou'd they ſoile her, loſt they

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they gall her. The *Enuious* makes her *Neighbours* flouriſhing field, or fruitfull harueſt, her *obiect*; ſhe cannot but looke on it, looking pine and repine at it, and repining iuſtly conſume her ſpirit with *enuying* it. The *Laſciuious* makes *beauty* her *obiect*, and with a *leering looke*, while ſhe throweth out her *lure* to catch others, ſhe becomes catcht her ſelfe. This *obiect*, becauſe it reflects moſt on your *ſexe*, let it be thus diſpoſed, that the inward *eye* of your ſoules may be on a ſuperiour beauty fixed. Doe ye admire the comelineſſe of any creature? remoue your *eye* from that *obiect*, and beſtow it on the contemplation of your Creator. Wormes and flyes, that haue layen dead all winter, by reflexe of the Sunne-beames, are reuiued: ſo theſe *fleſh-flyes*, who haue beene long time buried in theſe ſenſuall *Obiects* of earth, no ſooner reflect on the *Sunne of righteouſneſſe*, than they become enliuened and enlightened. Thoſe filmes which darkened the *eye* of their mindes, are remoued, thoſe thicke Cataracts of earthly vanities are diſperſed and diſpelled, and a new light into a new heart infuſed.

I know well, *Gentlewomen*, that your reſort to places of eminent reſort, cannot but miniſter to you variety of Obiects. Yea, euen where nothing but chaſte thoughts, ſtaid lookes, and zealous deſires ſhould harbour, are now and then looſe thoughts, light lookes, and licentious deſires in eſpeciall honour. The meanes to preuent this malady, which like a ſpreading vlcer diſperſeth it ſelfe in euery ſociety, is neither willingly to take nor be taken. *Dinah* may be a proper Embleme for the *eye*; ſhee ſeldome ſtrayes abroad, but ſhee is in danger of raniſhing. Now to preſerue purity of heart, you muſt obſerue a vigilant diſcipline ouer euery ſenſe. Where, if the *eye*, which is the light of the body, be not well diſpoſed, the reſt of the ſenſes cannot chooſe but be much

much darkned. We ſay, that the want of one peculiar ſenſe ſupplies that defect with an higher degree of perfection in the reſt. Sure I am, there is no one ſenſe that more diſtempers the harmony of the mind, nor proſpect of the Soule, then this *window* of the body. It opens euer to the *Rauen*, but ſeldome to the *Doue*. Rauing affections it eaſily conueyes to the heart; but Doue-like innocence it rarely retaines in the breſt. As it is a member of the fleſh, ſo becomes it a ſeruant of the fleſh; apprehending with greedineſſe, whatſoeuer may miniſter fuell to carnall concupiſcence. This you ſhall eaſily correct, by fixing her on that pure and abſolute *obiect*, for which ſhe was made. It is obſerued by profeſt *Oculiſts* (an obſeruation right worthy a Chriſtians ſerious conſideration) that whereas all creatures haue but *foure Muſcles* to turn their eyes round about, man hath a *fift* to pull his *eyes* vp to heauen. Doe not then depreſſe your *eyes*, as if they were fixed on earth, nor turne them round, by gazing on the fruitleſſe vanities of earth; but on *heauen*, your *hauen* after earth. In the Philoſophers ſcale, the ſoule of a *flye* is of more excellence then the *Sunne*; in a Chriſtian ſcale, the ſoule of man is infinitely more precious then all creatures vnder the Sunne. Preſerue then the honour of a *beautifull ſoule*, which ſuffers infinitely when it is blemiſhed with any ſoile. So order and diſpoſe your *lookes*, as cenſure may not taxe you of lightneſſe, nor an amorous glance impeach you of wantonneſſe. Send not forth a tempting *eye* to take another; nor entertaine a tempting *looke* darting from another. Neither take nor be taken. To become a prey to others, will ſlaue you; to make a prey of others, will tranſport you. Looke then vpward, where the more you *looke* you ſhall *like*, the longer you *line* you ſhall *loue*.

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With-

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SPEECH.

WIthout *Speech* can no ſociety ſubſiſt. By it we expreſſe what we are, as veſſels diſcouer themſelues beſt by their ſound. Diſcretion makes opportunity her anuile, whereon is wrought a ſeaſonable diſcourſe. Otherwiſe, howſoeuer we *ſpeake* much, we *diſcourſe* little. That ſage Stagirian debating of the conuenience and propriety of diſcourſe before *Alexander*, maintained, that none were to be admitted to *ſpeake* (by way of poſitiue direction) but either thoſe that mannaged his warres, or his Philoſophers which gouerned his houſe. This Opinion tasted of too much ſtrictneſſe (will our *women* ſay) who aſſume to themſelues a priuiledge in arguments of diſcourſe, be the argument neuer ſo courſe whereon they treat. Truth is, their tongues are held their defenſiue armour; but in no particular detract they more from their honour, than by giuing too free ſcope to that glibbery member. For to ſuch as profeſſe their ability at this weapon, may that ſaying of *Pandolphus* be properly applied: *They ſpeake much ill, but they ſpeake little well; they ſpeake much, but doe little.* Againe, *They doe little well, but they doe much ill; they ſay well, but doe ill.* They promiſe much, but doe little. What reſtraint is required in reſpect of the tongue, may appeare by that iuory guard or garriſon with which it is impaled. See, how it is double warded, that it may with more reſeruancy and better ſecurity be reſtrained! To giue liberty to the tongue to vtter what it liſt, is the argument of an indiſcreet perſon. In much *Speech* there can neuer want ſinne, it either leaues ſome tincture of vainglory, which diſcouers the proud heart, from whence it proceeded; or ſome taſte of ſcurrility, which diſplayes the wanton heart, from whence it ſtreamed; or ſome violent and diſpaſſionate heat, which proclaimes

claimes a rancorous heart, from whence it issued. Whereas, a well-disposed mind will not speake before it conceiue; nor deliuer ought by way of expression, till it be prepared by a well-seasoned deliberation. That Philosophers speech deserues retention; who seeing a silent guest at a publike feast, vsed these words: *If thou beest wise, thou art a foole; if a foole, thou art wise in holding thy peace.* As discourse vsefully edifying conferres a benefit to the hearer; so discourses fruitlesse and wandring, as they tyre the eare, so they taxe the discretion of the speaker. It was an excellent precept of *Ecclesiasticus*: *Thou that art young, speake, if need be, and yet scarcely when thou art twice asked. Comprehend much in few words; in many bee as one that is ignorant: be as one that vnderstandeth, and yet hold thy tongue.* The direction is generall, but to none more consequently vsefull than to *young women*; whose bashfull silence is an ornament to their Sexe. Volubility of tongue in these, argues either rudenesse of breeding, or boldnesse of expression. The *former* may be reclaimed by a discreet Tutor, but the *latter*, being grounded on arrogancy of conceit, seldome or never. It will beseeme you, *Gentlewomen*, whose generous education hath estranged you from the *first*, and whose modest disposition hath wean'd you from the *last*; in publike consorts to *obserue* rather than *discourse*. It suites not with *her* honour, for a *young woman* to be prolocutor. But especially, when either men are in presence, or ancient Matrons, to whom shee owes a ciuill reuerence, it will become her to tip her tongue with silence. Touching the subiect of your discourse, when oportunity shall exact it of you, and without touch of immodesty expect it from you; make choyce of such arguments as may best improue your knowledge in household affaires, and other priuate employments. To discourse

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Eccles. 22. 8, 7.

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of State-matters, will not become your auditory: nor to diſpute of high poynts of Diuinity, will it ſort well with *women* of your quality. Theſe *Shee-Clarkes* many times broach ſtrange opinions, which, as they vnderſtand them not themſelues, ſo they labour to intangle others of equall vnderſtanding to themſelues. That Diuine ſentence, being made an indiuiduate conſort to their memory, would reclaime them from this errour, and free them from this opinionate cenſure: *God forbid, that we ſhould not be readier to learne than to teach. Women*, as they are to be no *Speakers* in the Church, ſo neither are they to be diſputers of controuerſies of the Church. Holy *Bernard* pleaſantly glanced at theſe, when on a time entring a Church, wherein the image of our Lady was erected, hee was ſaluted by the Image in this manner, *Good morrow* Bernard; which deuice hauing quickly diſcouered, perceiuing ſome perſon to bee purpoſely incloſed in it, he forthwith replyed: *Your Ladiſhip hath forgot your ſelfe; Women ſhould be no Speakers in the Church.* In one word, as modeſty giues the beſt grace to your behauiour, ſo moderation of *Speech* to your diſcourſe. Silence in a *Woman* is a mouing Rhetoricke, winning moſt, when in words it wooeth leaſt. Now to giue *Speech* and *Silence* their diſtinct attributes or perſonall Characters: wee may gather their ſeuerall tempers by the ſeuerall effects deriued from them. More ſhall we ſee fall into ſinne by *Speech* than *Silence*: Yea, whoſoeuer intendeth himſelfe to *ſpeake much*, ſeldome obſerues the courſe of doing what is iuſt.

Ambroſ. in lib. de offic. Greg. in mor.

In the whole current of your diſcourſe, let no light ſubiect haue any place with you: this, as it proceeds from a corrupt and indiſpoſed heart, ſo it corrupts the hearer. Likewiſe, beware of ſelfe-prayſe; it argues you haue *ſlow neighbours*, or few deſerts. Let not calumny

calumny runne deſcant on your tongue: it diſcouers your paſſion too much; in the meane time, venting of your ſpleene affords no cure to your griefe, no ſalue to your ſore. If oportunity giue your ſexe argument of diſcourſe; let it neither taſte of *affectation*, for that were ſeruile; nor touch vpon any *wanton relation*, for that were vnciuill; nor any *State-politicall action*, for the height of ſuch a ſubiect, compar'd with your weakeneſſe, were vnequall. If you affect Rhetoricke, let it be with that familiarity expreſſed, as your plainneſſe may witneſſe for you, that you doe not affect it. This will make your *Speech* ſeeme gracious to the *Hearer*, conferre a natiue modeſty on the *Speaker*, and free you of all preiudicate cenſure.

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THere is nothing which moues vs more to pride it in *ſinne*, than that which was firſt giuen vs to couer our *ſhame*. The fruit of a Tree made mana ſinner; and the leaues of a Tree gaue him a couer. In your *Habit* is your modeſty beſt expreſſed; your diſpoſitions beſt diſcouered. The *Habit* of the mind is diſcerned by the ſtate or poſture of the body; the condition or quality of the body by the *Habit*, which either addes or detracts from her beauty. As we cannot probably imagine ſuch to haue modeſt mindes, who haue immodeſt eyes; ſo can wee not properly ſay ſuch *women* to be modeſt matrons or profeſſors of piety, who in their *attire* ſhew arguments of their immodeſty. It skils not much, for the quality of your *habits*, whether they be ſilken or wollen, ſo they bee ciuill and not wanton. For albeit, ſome haue affirmed that all *gorgeous attire* is the *attire* of *ſinne*, the quality of the *perſon* may ſeeme to extenuate the quality of that ſinne. For noble and eminent perſonages were in all times admitted to weare them; and

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to be distinguished by them: Neither indeed, is the *sumptuousnes* of the *habit*, so reprehensiue, as the phantasticknes of the *habit* respect of the form or fashion. It is this which derogates highly from the repute of a Christian, to see her affect variety & inconstancy of *attire*, more than euer did Pagan. There is nothing which introduceth more effeminacy into any flourishing State, than vanity in *habit*. Where we may obserue *fashion*, many times, so long affected, til all *fashion* become exiled. Surely, whatsoeuer our lighter-disposed Curtezans thinke, it is Ciuility which adds most grace, *Decency* which expresseth best state, and comlines in *attire* which procures most loue. Other *habits*, as they display the mind of the wearer, so are they subiects of laughter or contempt to any discreet beholder. Time is too precious to be made a *Pageant* or *Morrice* on. These misconceiued ornaments are meer deformities to good minds. Vertuous and discreet Matrons would be loath to weare ought that might giue least scandall or offence to their sexe. Forraine fashions are no baits to catch them, nor phantastick, rather phanaticke dressings to delude them. They cannot eye that *habit* which deserues approuing, nor that *attire* which merits louing, where Ciuility is not pattern. *Decency* is their choycest liberty, which sets thē forth aboue all Embroydery. There was an ancient Edict amongst the *Romans*, purposely to rid the State of all vseless loyterers, that no *Roman* should goe through the streets of the City, vnlesse hee carried with him the badge or signall of that Trade whereby he liued: insomuch, that *Marc. Aurelius*, speaking of the diligence of the *Romans*, giueth them this deseruing testimony, that all of them followed their labour. Now I maruell, whether vpon due surney of all those artizans, either Periwig, Gregorian-maker, or Tyre-woman, had any set place or proper vocati-

Cic. in lib. de leg.

on,

on, or what badges they might beare to ſignifie their profeſſion. Would not theſe new-found Artiſts haue beene rather derided than approued, geered than applauded? Sure, *Rome* was more ciuill than to giue way to ſo contagious an euill. *Veſta* had her maidens, ſo had *Viriplaca* her Matrons; but neither of their followers could admit of any new-minted faſhions. That Lady City had neuer ſoueraniz'd ouer ſo many rich States, ſwelling Empires, victorious Princes, had ſhee expoſed her ſelfe to ſuch vanity, which had beene the greateſt Eclypſe to her ſpreading glory. DECENCY.

To you let me bend my diſcourſe, whoſe more *generous* parts conferre more true beauty on themſelues, than theſe outward fopperies can euer doe: doe not betray your names to ſuſpition. The Chaplet of fame is not reſerued for wantons, nor ſuch as ſute themſelues to the *habit* of lightneſſe; for theſe adde one degree more to their ſexes weakeneſſe: but for *ſuch women as array themſelues in comly apparell, with* 1 Tim. 2. 9, 10. *ſhamefaſtneſſe and modeſty, not with braided haire, or gold, or pearles, or coſtly apparell.* But, *as becommeth women that profeſſe the feare of God. For euen after this* 1 Pet. 3. 5. *manner in time paſt did the holy women, which truſted in God, tyre themſelues.* Here you haue a direct platforme, how to *attire* your ſelues outwardly; ſuting your ciuill *habit* with variety of ſweet graces inwardly. Let not then theſe Spider-cauls delude you, diſcretion will laugh at them, modeſty loath them, *Decency* contemne them. Looſe bodies ſort beſt with theſe adulterate beauties. Thoſe, whoſe conuerſation is in heauen, though they ſoiourne here on earth; Thoſe, whoſe erected thoughts ſpheere them in an higher Orbe than this Circle of frailty; Thoſe, whoſe ſportleſſe affections haue deuoted their beſt ſeruice to goodneſſe, and made *Modeſty* the exact mold of all their actions, cannot endure to ſtoope to ſuch braine-

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braine-ſicke Lures. And ſuch are you, whoſe *generous* deſcent, as it claymes precedence of others, ſo ſhould your vertuous demeanour in theſe foure diſtinct ſubiects, GATE, LOOKE, SPEECH, HABIT, improue your eſteeme aboue others. In *Gate*, by walking humbly: in *Looke*, by diſpoſing it demurely; in *Speech*, by deliuering it moderately; in *Habit*, by attiring your ſelues modeſtly: all which, like foure choyce borders, perfumed with ſweeteſt odours, will beautifie thoſe louely lodges of your ſoules with all *Decency*. Meane while, imprint theſe Diuine motions in your memory. And firſt for the *firſt*, hold this *tenet*; To walke, walking to meditate, meditating to make the ſubiect of it your Maker, is the beſt portion of the Creature; for the *ſecond*, to fix your eye with that indifferency on the Creature, as it neuer auert your contemplatiue eye from your Creator; for the *third*, to direct your *Speech* to the benefit of the hearer, and to auoyd impertinences for conſcience-ſake farre more than cenſure; for the *fourth* and laſt, to make choyce of that *Habit*, whoſe Ciuility may doe you honour, and publiſh you examples of *Decency* to any diſcreet or temperate beholder.

Decency the attractiueſt motiue of *affection.*

WHat is it that conueyes more affection to the heart, than *Decency* in the obiect we affect? The *Spouſe* in the *Canticles* was *blacke*, but *comely*; and this gaue praiſe to her beauty. A ſtrayd looke may moue affection in a light heart, but in a vertuous minde it begets hate. Truth is, in this diſordered age, where the beſt ſhot to be diſcharg'd is the Tauerne bill, the beſt Alarum is the ſounding of healths, and the moſt abſolute March is reeling; diſcretion hath receiu'd ſuch a maime, as affection is ſeldome meaſu-

measured by what we are, but what we weare. Vanity hath set vp her *Flagge*; and more fresh-water souldiers desire to fight vnder her Banner, than the *Ensigne* of honour. But all this workes little vpon a constant and rightly-tempered dispositiō. Such an one plants there his loue, where with comfort hee may liue. Doe you thinke that a jetting *Gate*, a leering *Looke*, a glibbery *Tongue*, or gaudy *Attire* can moue affection in any one worthy your loue? Sure no; he deserues a *light one* for his choyce, who makes his choyce by one of these. To be an admirer of one of these, were to preferre in his choyce a *Maymarrian* before a *Modest Matron*. Now there are some fashions which become one incomparably more than another: the reason whereof may be imputed either to the natiue *propriety* of the *party* vsing that forme, habit, or complement; or else to the *quality* of the *person*, which makes the fashion vied, infinitely more gracious. For the *first*, you shall neuer see any thing imitated, but it seemes the imitator worst at the first. Habit will bring it into a *second nature*; but till such time as custome hath matur'd it, many imperfections will vsually attend it. Whereas, whatsoeuer is naturally inbred in vs, will best beseeme and adorne vs; it needs no other face than what nature gaue it, and would generally become worse, were it neuer so little enforced. For the *second*, as in any Theatrall presentment, what becomes a Peere or Potentate, would not sort with the condition of any inferiour substitute; euery one must bee suited to the person he presents: So in the Theatre of state, distinct fashions both in *Habit* and *Complement* are to be retained, according to the place wherein he is ranked. *Lucrece*, no doubt, stamped a deeper impression of affection in the heart of her beholder, by addressing her selfe to housewifery and purple-spinning,

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ſpinning, than others could euer doe with their reere bankets and riotous ſpending. All are not of *Ægyſtus* minde, who was taken with a Complement of lightneſſe. This argued, that a youthfull heat had rather ſurpriz'd his amorous heart, than any diſcreet affection preferr'd him to his choyce. But how vading is that loue, which is ſo lightly grounded? To what dangerous ouertures is it expoſed? Where *Vertue* is not directrice in our choyce, our inconſtant mindes are euer prone to change. Wee finde not what we expected; nor digeſt well what we formerly affected; All is out of ſquare, becauſe *diſcretion* contriu'd not the building. To repaire this breach, and make the Obiect wee once entertained, euer beloued: Let nothing giue vs *Content*, but what is *decent*. This is the *Habit*, *Gentlewomen*, which will beſt become you to be woo'd in, and content a diſcreet Suitor moſt to haue you wonne in. All others are neither worth viewing, wooing, weighing, nor wearing. Rich Iewels, the more we looke on them, the more are wee taken with them. Such Iewels are modeſt women, whoſe countenance promiſeth goodneſſe, an enforced ſmile natiue baſhfulneſſe, euery poſture ſuch tokens of *Decency* and comelineſſe, as *Caius Tarquinius* in his *Caia* could conceiue no fuller happineſſe. Shee, I ſay, who made wooll and purple her dayes taske, and this her conſtant impreze: *Where thou art* Caius, *I am* Caia. Conforme then you *generous* Diſpoſitions to a *Decency* of faſhion, that you may *attract* to your ſelues and *beget* in others, *motiues of affection*.

Foun-

DECENCY.

Decency the smoothest path that leads to *perfection.*

FOuntaines runne by many winding and mazie Currents into one maine Riuer; Riuers by sundry Channels into one maine Ocean. Seuerall wayes direct passengers into one City; but one onely way guides man to the heauenly City. This way is *Vertue*, which like some choyce confection sweetens the difficulty of euery Occurrent that encounters her in her quest after *Perfection*. Of all those *Cardinall Vertues*, it is *Temperance* onely which seasons and giues them a vertuous reliſh. Which Vertue dilates it selfe to seuerall branches; all which bud forth into one sauoury fruit or other. It is true, that hee who is euery way *Complete*, may bee properly styled an *absolute* man. But what is it which makes him *Complete*? It is not a scrude face, an artfull Cringe, or an *Italionate* ducke that deserues so exquisite a title. Another age will discountenance these, and couer these *Complete formalists* with dust. No, *Ladies*; it is something that partakes of a more Diuine Nature, than a meere Complementall gesture. If you would aspire to *perfection*, obserue the *meane*, that you may attaine the *end*. *Temperance* you cannot embrace, if *Decency* be estranged from your choyce. If *temperate*, you cannot chuse but be *decent*: for it includes an absolute moderation of our desires in all subiects.

Come then, *Gentlewomen*, loue to be *decent*, and that will teach you the best *Complement*. You haue that in you, which diuinely employ'd, wil truly ennoble you. Your descent may giue you an higher ascent by way of precedency before others, but this you cannot appropriate to your owne deserts, but that Nobility of

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blood which is deriued to you by others. Labour to haue ſomething of your owne, which you may challenge to be yours properly, without any helpe of an ancient pedigree. How well doth it ſeeme you, to expreſſe a ciuill decent ſtate in all your actions? You are in the eyes of many, who preciſely obſerue you, and deſire to imitate whatſoeuer they note obſeruable in you. You may then become excellent patternes vnto others, by retaining *decency*, and entertaining her for your follower. Shee will make you appeare gracious in their ſight, whoſe iudgements are pure and vncorrupted; howſoeuer our Corkie cenſurers traduce you, your fame cannot be blemiſhed, nor the odour of thoſe vertues which ſo ſweetly chafe and perfume you, decayed. *Decency* attended you in your life, and the memory of your vertues ſhall crowne you after death. Euen there, "Where youth neuer ageth, life neuer "endeth, beauty neuer fadeth, loue neuer faileth, "health neuer vadeth, ioy neuer decreaſeth, griefe is "neuer felt, groanes are neuer heard, no obiect of "ſorrow to be ſeene, gladneſſe euer to be found, no "euill to be fear'd. Yea, the *King* ſhall take pleaſure in your beauty, and at your end inueſt you with endleſſe glory. Prize not then the cenſure of ſenſuall man, for hee is wholly ſet on vanity; but fixe your eyes on him, who will cloath you with eternity. Let this be your Crowne of comfort, that many are improued by your Example, many weaned from *ſinne*, many wonne to *Sion*. By ſowing the ſeed of goodneſſe, that is, by giuing good examples, expreſſed beſt by the effectuall workes of faith, you ſhall reape a glorious haruеſt. Actions of goodneſſe ſhall liue in you, and cauſe all good men to loue you. Whereas, thoſe are to be eſteemed worſt, who not onely vſe things euilly in themſelues, but likewiſe to-

Aug. Soliloq. Cap. XXXV.

Sen. de vita beata.

towards others. For, of ſo many deaths is euery one worthy, as hee hath left examples of naughtineſſe vnto poſterity. Let vertues then bee the ſtayres to raiſe you; theſe will adde vnto your honour, ſeat you aboue the reach of Cenſure, and ioyne you indiuidually to your *beſt Louer.*

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Aug. Med. c. 4. Greg. in mor.

THE ENGLISH Gentlewoman.

Argument.

Eſtimation, *a* Gentlewomans *higheſt price*; *how it may be diſcerned to be* reall; *how* ſuperficiall; *how it may be impregnably preſerued*; *how irreparably loſt*; *The abſolute* end, *whereto it chiefly aſpires, and wherein it cheerefully reſts.*

Eſtimation.

ESTIMATION is a good opinion drawne from ſome probable grounds. An vnualuable gemme, which euery *wiſe Merchant*, who tenders his honor, preferres before life. The loſſe of this makes him an irreparable Bankrupt. All perſons ought to rate it high, becauſe it is the value of themſelues;

Eſtimation, a *Gentlewomans* higheſt prize.

Eſtimation.

ſelues, though none more dearely than thoſe, in whom modeſty and a more impreſſiue feare of diſgrace vſually lodge. Theſe, ſo cautelous are they of ſuſpition, as they will not ingage their *good names* to purchaſe affection. Publike reſorts, becauſe they may corrupt, they auoyd; Priuacy they conſort with, and in it conuerſe with their owne thoughts, whether they haue in them ought that may betray them. They obſerue what in others deſerues approuement, and this they imitate; with an vncorrupt eye they note others defects, which they make vſe of as a caueat. Pure is their *mold*, but farre purer the temper of their *minde*. *Fame* they hold the ſweeteſt flower that euer grew neare the border of *Time*. Which, leſt either it ſhould wither for want of moiſture, or wanting warmth ſhould loſe its vigour, they bedew it with gracious affects, and renue it with zealous reſolues. Deſcent, as they draw it from others, ſo would they improue it in themſelues. Ancient houſes, now and then, ſtand in need of props and pillars; theſe would they haue ſupplyed with the Cardinall vertues.

Theſe are Emblemes of your ſelues (*Noble Ladies*) who ſo highly tender your honour, as *Eſtimation* gaines you more than what your *bloods* gaue you. It is a Princely command of your affections, which mounts you to this height of goodneſſe: diſtinguiſhing betwixt *blind loue*, and *diſcreet affection*. Pleaſure cannot make you ſo forgetfull of your honour, as to depriue you of that in a moment, which you ſhall neuer recouer. Vertue hath taken that ſeazure of you, as no light thought can ſeize on you, or diſpoſſeſſe her of that claime ſhee hath in you. Treacherous *Tarpeia*'s may be taken with gifts; but your honour is of too high an eſtimate to ſuffer the leaſt blemiſh for reward. You obſerue what ſtaines haue laid

laid, & do yet lie vpon many anciēt families by means of attainders in their Progenitors. Their bloods (say we) were corrupted, whereby their estates became confiscated, their houses from their lineall successours estranged, and they to lasting infamy exposed. Certainely, though not in so high degree (for these were *Capitall*) many families haue receiued deepe staines from light actions, which neither time, though neuer so aged, could weare out, nor the liuing exploits of their noble successors wipe off. Vice hath euer beene of a deeper dye than vertue; and the memory of the one commonly surmiues the fame of the other. Wounds, when they are healed, leaue their scarres behinde them: Paths retaine their prints. Your memory shall neither receiue life from that noble blood which sprinkles in you, nor from any monumentall shrine which may hereafter couer you, but from those precious odours of your euerliuing vertues, which shall eternize you. These are of power to make such as long since dyed, and whose vnequall'd beauty is for many ages since to ashes turned, retaine a flourishing fame in the gratefull memory of the liuing.

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Penelope *for spending chaste her dayes,*
As worthy as Vlysses *was of praise.*

A daily siege shee suffered, and in her Conquest equall was shee to those victorious Peeres of *Greece*, who made *Troy* their *triumph*. *Estimation* was her *highest prize*. Suiters shee got, yet amidst these, was not her *Vlysses* forgot. Long absence had not estranged her affection; youthfull consorts could not moue in her thoughts the least distraction; neither could opportunity induce her to giue way to any light action.

Well might *Greece* then esteeme her *Penelope* of more lasting fame than any *Pyramid* that euer shee erected,

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erected. Her vnblemished esteeme was of farre purer stuffe than any iuory statue that could bee reared. Nor was *Rome* lesse beholden to her *Lucrece*, who set her honour at so high a price, as shee held death too light to redeeme such a prize.

Though force, frights, foes, and furies gaz'd vpon her,
Those were no wounds but wonders to her honour.

The presence of a Prince no lesse amorous than victorious, could not winne her; though with him *price*, *prayer*, and *power* did ioyntly woe her. Well deseru'd such two modest Matrons the choice Embraces of two such heroïcke Champions, as might equal their cõstant Loues with the tender of their dearest liues. And two our Histories afford, whom succeeding fame hath recorded eminent, because double Conquerours, both of *Cities* and of *themselues*: puisant and continent. This noble testimonie we receiue of *Scipio*, that being a young man of twenty foure yeares of age, in the taking of a City in *Spaine*, hee represt the flaming heat of his youthfull desires, when a beautifull maid was brought him, restoring her to a young man called *Allutius*, to whom shee was espoused, with a great reward. Right worthy was hee to conquer another, who could with such temper subdue himselfe: such good successe hath euer attended on these *Morall vertues*, though professed by Pagans. The other *Heröe* was rightly * *Angustus* both in name and nature; and whersoe're you looke, a victorious CÆSAR. *Cleopatra* kneeled at his feet, layd baits for his eyes; but in vaine; her beauties were beneath that Princes chastity.

* *Cap.*

Tit. Liu. lib. 4. cap. XI.

Absolute Commanders were these Heroïcke Princes of their affections; yet a farre more singular argument of his composed disposition, and of Morall, if not Diuine, Mortification, shewed that young man *SPVTIMIA* in *Valerius Maximus*, whose beauty

beauty did ſo incomparably become him, as it occaſioned many women to luſt after him: which this noble youth no ſooner preceiued, than hee purpoſely wounded his face, that by the ſcarre he ſuſtained, his beauty might become more blemiſhed, and conſequently all occaſion of luſting after it, clearely remoued. *Eſtimation.*

Now (*Gentlewomen*) if you make *Eſtimation* your *higheſt prize*; if you preferre honour before pleaſure, or what elſe is deare or tender; your fame will find wings to flye with. This will gaine you deſeruing Suiters. Portion may wooe a worldling; Proportion a youthfull Wanton; but it is Vertue that winnes the heart of diſcretion.

Surely, I haue ſeldome knowne any make this eſteeme of honour, and dye a contemptible begger. Such as haue beene prodigall of it, haue felt the miſery of it; whereas, a chaſte minde hath euer had ſomething to ſuccour and ſupport it. Thus you ſee what this *inward beauty* is, which if you enioy, you ſit farre aboue the reach of Calumny; age cannot taint it, nor youth tempt it. It is the *Eſtimation* within you, that ſo confines you, as you hate that place which giues opportunity, that perſon which makes importunity his agent to lay ſiege to your Chaſtity.

Now wee are to deſcend to the ſecond branch, wherein wee are to ſhew you how this *Eſtimation*, which is your *higheſt prize*, may be diſcerned to be *reall*; which is not gathered by the firſt appearance, but a ſerious and conſtant triall.

IN *Philoſophy*, a man begins with experience, and then with beleefe; but in *Diuinity*, wee muſt firſt beginne in faith, and then proceed to knowledge.

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True it is, that the Sunne, Moone, and Starres become subiect to vanity; yet charity bids me beleeue, that there are many beauteous and resplendent Stars in this our Firmament, many fresh fragrant Roses in this our *inclosed Garden* of *Albion*, who haue preseru'd their beauty without touch, their honour without taint. Where, if vanity did touch them, yet did it not so seize on them, as to disfigure or transforme them. You (*noble Gentlewomen*) are those *Starres*, whose glory can neuer be eclipsed, so long as your *Estimation* liues vnstained; you are those *fragrant Roses*, whose beauty cannot be tainted, so long as your stalke of honour growes vntouched. Now to the end that your lustre may not bee like to that of the *Gloworme*, nor *rotten wood*, which is meerely *imaginary*, compared with that is *reall*; you are not to make faire and glorious pretences, purposely to gull the world, and cast a mist before the eyes of bleered iudgements. No, you are to be *really*, what you appeare *outwardly*. These that walke in the Clouds, though they deceiue others much, yet they deceiue themselues most. Obserue then this rule of direction; it will accomplish you more than any outward Ornament that Art can bestow on you; *Be indeed what you desire to be thought.* Are you Virgins? dedicate those inward Temples of yours to chastity; abstaine from all corrupt society; inure your hands to workes of piety, your tongues to words of modesty. Let not a straid looke taxe you of lightnesse, nor a desire of gadding impeach you of wantonnesse. The way to winne an husband is not to wooe him, but to be woo'd by him. Let him come to you, not you to him. Profferd ware is not worth the buying. Your states are too pure, to bee set at sale; too happy, to be weary of them. So long as you liue as you are, so your mindes bee pure, you cannot

How *Estimation* may be discerned to be *reall.*

not possibly be poore. You haue that within you, will enrich you, so you conforme your mindes to your meanes. In the discourse of vertues, and true estimate of them, none was euer held more excellent than that which is found in chaste youth. You are Conquerours in that, wherein the greatest Conquerours haue fail'd. Your chaste paths are not trac'd with wandring desires; your priuate Chambers arras'd with amorous passions; you spinne not out the tedious night in *ah mee's*. Your repast findes no hinderance in digestion; your harmelesse repose no louesicke distraction. Others you may command; by none commanded. Others will vow their seruice vnto you; while you are from all seruitude freed. Liue then worthy the freedome of so noble a Condition; for your Virgin state wants nothing that may enlarge her freedome. Againe, are you wiues? you haue attained an *honourable state*; and by it made partakers of that individuate vnion, where one soule ruleth two hearts, and one heart dwelleth in two bodies. You cannot suffer in that, wherein you haue not one share. Griefe by your *Comfort* is allayed; ioy by partaking with him is augmented. You haue now taken vpon you to become *Secretaries* to others as well as your selues; but being one and the same with your selues, doe not betray their trust, to whose trust you haue recommended your selues. Imagine now (to recall to memory an ancient Custome) that you haue broken the axletree of your Coach at your doore; you must be no more straglers. These walking Burses and moueable Exchanges, sort not with the constancie of your Condition. You must now intend the growth and proficience of those *Oliuebranches* about your table. Like a curious and continuate builder, you must euer addresse your selues to one worke or other. From their infancy to their

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youth, from their youth to their maturer growth. For the firſt, I know well that diſtich to bee moſt true.

A mother to be Nurſe, that's great *and* faire,
I now held baſe: True Mothers they be rare.

But farre was it from thoſe ancient heröicke Ladies, to thinke this to bee either a diſgrace to their place, or a blemiſh to their beauty. Their names are by aged Annals memorized, and ſhall by theſe of ours be reuiued. Such were *Cornelia*, the mother of *Gracchus*, and *Petruria* of *Coriolanus*; who became examples of goodneſſe and chaſtity, Educating their children which they had brought vp from their own breſts, with the milke of morality.

The like did *Portia* the wife of *Brutus*; *Cleobula* the daughter of *Cleobulus*, one of the ſeuen Sages of *Greece*; *Sulpitia* the wife of *Calenus*, who not onely inſtructed her children which ſhe had tenderly nurſed, with excellent precepts while ſhee liued, but left ſundry memorable inſtructions, as *Legacies* or *Mothers bleſſings* to them, when ſhe dyed. *Hrotenſia*, the excellent daughter of a moſt eloqnent Orator, deſerued no leſſe fame, for her motherly care in nurſing and breeding, her ability in copious and ſerious diſcourſing, her grauity in compoſing and digeſting ſuch golden ſentences, as ſhee afterwards recommended to the peruſall of her ſuruiuing Children. *Theſia* borne at *Alexandria*, farre excelled others in profunditie of learning, and piety of liuing; ſhee was admired by ſuch as liued in her time: performing the office of a Nurſe in her childrens infancy, of a Guardian in their minority, of a Sage Counſellour in their maturity.

Paulina the wife of *Seneca*, as ſhee was excellently ſeaſoned with the precepts of her husband, ſo ſhee ſurceas'd not from commending them to the practice

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tice of those children shee had by her husband. Whence it was, that *Seneca* bemoaned the ignorance of his mother, for that shee had not so exactly obserued the precepts of his Father. What shall I speak of *Theano*, the daughter of *Metapontus*? *Phemone*, who was first that euer composed heröicke verse? *Corinnathia*, who exceeded the Poet *Pindarus* in her curious and artfull measures; and contending fiue seuerall times with him for the Garland? *Argentaria Pollia*, the wife of *Lucan*: whom shee is reported to haue assisted in those his high and heroicke compositures? *Zenobia* the Queene of *Palmira*, who learned both the Greeke and Latine tongue, and compiled an excellent History; approuing her selfe no lesse a constant wife to her husband, then a nursing Mother to her children? *Theodosia* the yonger daughter of the vertuous and victorious *Theodosius*; no lesse renowned for her learning and other exquisite endowments of minde, than by being inaugurated with an imperiall title, to which she was afterwards aduanced. The Centons of *Homer* she composed, and into one volume reduced, which to her surviuing glory were after published. *Diodorus Logicus* his fiue daughters, all which excelled in learning and chastity, and left memorials of their motherly care to their posterity.

These were tender Nurses, carefull Mothers, reuerend Matrons. Or to giue them that title which antiquity hath bestowed on them; they were in so darke and cloudy a time, patternes of piety, presidents of purity, champions of chastity, mirrours of modesty, iewels of integrity. Women (to vse *Plutarchs* words) so deuoted to contemplating, as they conceiued no delight in dancing; yet could not contemplation estrange them from performing such proper offices as did concerne them. They knew what

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what it was to obey; that it was not fit for an *inferiour member* to command the *head*, nor for them to soueraignize ouer their husbands. What had sometimes beene taught them by their Mothers, they now carefully recommend to the serious reuiew of their Daughters.

Wiues with obedience husbands should subdue,
For by this meanes they'le be subdu'd to you.

Sen. in Octau.

Thus learned they the duty of a wife, before they aspired to that title: conforme your selues to their examples: the cloud which kept them from a full view of their condition, is in respect of you, dispersed; your eyes are cleared, not with any Pagan errour filmed. Be then in this your Christian conjugall Pilgrimage so conformed, that as with increase of dayes, so with approuement of deserts you may be firmed.

Againe, are you widowes? you deserue much *honour*, if you be so *indeed*. This name both from the Greeke and Latine hath receiued one consonant Etimology; *deprived* or *destitute*. Great difference then is there, betwixt those widowes who liue alone, and retire themselues from publike concourse, and those which frequent the company of men. For a widow to loue society, albeit her intentions relish nothing but sobriety, giues speedy wings to spreading infamy. Saint *Hierom* writing to *Eustachia*, giues her this counsell; "If thou shalt finde any question in Scrip-"ture, harder then thou canst well resolue; demand "satisfaction from such an one, who is of a most ap-"proued life, ripe age; that by the integrity of his "person, thou maist be secured from the least aspersion: for in popular concourse and Court-resorts there is no place for widowes: for in such meetings she exposeth her honour to danger, which aboue all others she ought incomparably to tender. Yea, but will

will you obiect: admit, our inheritance, family, fortunes, and all lye a bleeding? may we not make recourse to publike Courts, for redresse of our publike wrongs? What of all this? Doe not complaine that you are desolate or alone. Modesty affecteth silence and secrecy, a chaste woman solitarinesse and priuacy. If you haue businesse with the Iudge of any Court, and you much feare the power of your aduersary, imploy all your care to this end, that your faith may be grounded in those promises of Christ: "Your Lord "maketh intercession for you, rendring right iudge- "ment to the Orphane, and righteousnesse vnto the "widow. *Estimation.*

This inestimable inheritance of Chastity is incomparably more to be esteemed, and with greater care preserued by *Widowes* then *Wiues*: albeit, by these neither to be neglected, but highly valued. Out of that ancient experience which time hath taught them, their owne obseruations inform'd them, and the reuerence of their condition put vpon them; they are to instruct others in the practice of piety; reclaime others from the pathes of folly, and with a vertuous conuoy guide them to glory. It would lesse become them to tricke and trimme themselues gaudily or gorgeously, then yong girles, whose beauty and outward ornament is the hope and anchor-hold of their preferment: for by these doe the husbands seeke, and hope in time to get what they seeke. Whereas, it were much more commendable for widowes neither to seeke them, nor being offred, to accept them: lest enforced by necessity, or wonne by importunacy, or giuing way to their frailty, they make exchange of their happy estate for a continuate scene of misery. A widow ought to pray feruently, to exercise workes of deuotion frequently, that the benefit of her prayer may redound to her effectually and

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and fruitfully; and not returne backe from the throne of God drily or emptily. For I would (according to *Menanders* opinion) haue a widow not onely to demeane her selfe chastely and honestly, but likewise to giue examples of her blameleſſe life to ſuch as heare her inſtructions attentiuely. For ſhe ought to be as a Glaſſe to young Maids, wherein they may diſcerne their crimes.

Now I hold her a chaſte Widow, who though ſhe haue opportunity to doe it, and be ſuited by importunity vnto it, yet will not ſuffer her breſt to harbour an vnchaſte thought, or conſent vnto it. In that Countrey where I was borne (ſaith *Lud. Viues*) we vſually terme ſuch widowes the greateſt aſſociates and aſſiſtants of vices, whoſe too much delicacy in bringing vp their children, makes them oftimes depraued, and to all inordinate liberty addicted. Wherefore, I approue well of their courſe, who recommend the care of their children to ſome diſcreet and well-diſpoſed perſon. For ſuch is the too tender affection of mothers towards their children, and ſo much are they blinded with the loue of them, as they thinke they treat them too roughly, albeit they embrace them neuer ſo tenderly.

Saint *Hierome* writing vnto *Saluina*, ſaith; The chaſtity of a woman is fraile and fading, like a flower quickly periſhing and vading, with the leaſt guſt or blaſt of aduerſe Fortune failing, if not falling: eſpecially, where her age is apt for vice, and the authority of her husband wants to afford her aduice; from whoſe aſſiſtance, her honour deriues her beſt ſuccour and ſupportance. Who, if ſhee haue a great family, many things are required of her, and to bee found in her, to miniſter ſupply to the neceſſity of time, and vſe of affaires, wherein ſhe ſtands intereſſed. Requiſite therefore it were, that ſhee made choyce

choyce of ſome one diſcreetly ripe both in yeares and inward gifts, by whoſe honeſt integrity her family might bee better mannaged, with more diligence attended, and to the woman leſſe occaſion of diſgrace obiected. *Eſtimation.*

For I haue knowne very many women, who albeit they ſpent their daies continually within their owne doores, yet haue fallen into reproach either by ſome perſons obſeruing them, or of their owne families diſpoſed by them; for ſuffering their ſeruants goe abroad to neatly, arguing th ereby a neglect of their family: ſo as the handmaids pride brought her Miſtreſſe into ſuſpition of contemning her honour.

Sure it is, that an honeſt woman, whoſe fame is her higheſt prize, requires nothing elſe, deſires nothing elſe, than to ſatisfie her husbands bequeſt, though dead: honouring him with a due Commemoration and admiration of his vertues: for the liues of thoſe that dye, conſiſt in the memory of thoſe that liue. So did *Anthonia* the daughter of *Marc. Anthonie*, and wife to *Druſus*: leading all the remainder of her life with her ſtepmother, and retaining alwayes the remembrance of her dead husband. The like did *Liuia*, who left both her houſe and land, that ſhee might dwell vnder one rooſe with *Noemia*: fearing, perhaps, leſt the Maids of her family growing too laſciuiouſly wanton and inordinate, might by their lightneſſe preiudice her honor, which ſhe incomparably valued aboue any treaſure. See you not here by our diſcourſe (*Gentlewomen*) what excellent Lights darted out from thoſe darke times! *Eſtimation* was their beſt portion; nothing of equall prize vnto it. Vertues were their choyceſt Ornaments, which they preſeru'd with ſuch conſtancy, as feare of death could not depriue them of them, though after death they had ſcarce the leaſt glimpſe of immortality.

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Thus haue we traced ouer theſe three Conditions, which wee haue ſtored with precepts, ſtrengthened with examples, ſweetned with choyceſt ſentences; that this *reall Eſtimation*, whereof we treat, might be diſcerned; and that *Superficiall Eſteeme*, whereon we are now to inſiſt, diſcouered.

How *Eſtimation* may be diſcerned to be *ſuperficiall.*

MAny deſire to appeare moſt to the *eye*, what they are leaſt in *heart*. They haue learned artfully to gull the world with apparances; and deceiue the time, wherein they are Maskers, with vizards and ſemblances. Theſe can enforce a ſmile, to perſwade you of their affability; counterfeit a bluſh, to paint out their modeſty; walke alone, to expreſſe their loue to priuacy; keepe their houſes, to publiſh them prouident purueyors for their family; receiue ſtrangers, to demonſtrate their loue to hoſpitality. Their ſpeech is minced, their pace meaſured, their whole poſture ſo cunningly compoſed, as one would imagine them terreſtriall Saints at leaſt, whereas they are nothing leſſe than what they moſt appeare. Some you ſhall obſerue ſo demure, as in their Salutes they forbeare to expreſſe that freedome of Curtſie, which ciuill cuſtome exacts of them. Thoſe true *Troian* Dames, to pacifie their incenſed huſbands, could finde a lippe to procure them loue, and ſupple their contracted looke. Whereas, theſe ciuilized Dames, either out of a reſeruancy of ſtate, or deſire to be obſeru'd, ſcorne to be ſo familiarly demeaned; as if they renounced antiquity, and ſought by all meanes, that ſuch Cuſtomes as plead preſcription, might be reuerſed. Their *Lippe* muſt be their *Cheeke*; which as it retaynes a better tincture, ſo many times a ſweeter ſauour.

At

Estimation.

At these, the Poet no lesse pleasingly than deseruedly glanced in this Sonnet:

Tell me what is Beauty? Skin;
Pure to th' eye, but poore within.

What's a kisse of that pure faire?
But Loues Lure, or Adons *snaire.*

Nectar-balme did Adon *sippe*
Not from Venus *cheeke but lippe.*

Why should then Loues beauty seeke,
To change lippe vnto her cheeke?

All which he elegantly clozeth in opposition to himselfe, with these continuate Stanza's:

Cheeke shall I checke, because I may not taste it?
No; Nature rather; who to th' eye so plac'd it,
As none can view it, but he must draw neare it;
O make the Chart familiar, or else teare it!

To purchase improuement of esteeme by these meanes, were to swimme against the streame. Discretion cannot approue of that for good, which selfe-opinion or singularity onely makes good. These are but *Superficiall* showes, which procure more contempt than repute, more derision than ground of esteeme. It is not a ciuill habit, a demure looke, a staid gate that deserues this report, vnlesse all these be seconded with a resolued soule, and a religious heart. Those who dedicate themselues to the seruice of vertue, preferre the pith before the rinde, substance before appearance. What can bee safe, will these say with *Lucretius*, to any woman, if shee pro-

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ſtitute her honour, or make it common? Good women, as they labour to auoyd all occaſion of ſcandall, ſo much more any act that may giue breath to ſcandall. Ciuill they are in *heart* and *habit*; Conſtant in the profeſſion of vertue.

For others, they imitate the *Whooriſh Woman*, who wipes her mouth, and ſaith, *Who ſeeth mee?* So they carry themſelues *charily*, they care not how little *chaſtely*. There is none lookes through the Chinke to ſee them, none in preſence to heare them; freely therefore may they commit, what ſhall afterwards ſhame them. Let mee then direct my Speech to theſe *whited walls*, who make pretences their beſt attendants, immaske their Impudence with the Vayle of darkeneſſe.

Tell mee, yee deluded daughters, is there any darkeneſſe ſo thicke and palpable, that the piercing eye of heauen cannot ſpye you thorow it? O, if yee hope by ſinning ſecretly to ſinne ſecurely, you ſhall bee forced to ſay vnto your God, as *Ahab* ſaid vnto *Eliah*: *Haſt thou found mee, O mine Enemy?* Nay, O God terrible and dreadfull, thou haſt found mee. And then let mee aske you in the ſame termes that the young Gallant in *Eraſmus* asked his wanton Miſtreſſe: *Are you not aſhamed to do that in the ſight of God and before his holy Angels, which you are aſhamed to doe in the ſight of men?* Sinnes may bee without danger for a time, but neuer without feare. Stand then as in the preſence of God: redeeme the time you haue loſt; loue that which you haue hitherto loath'd; loath that which you haue hitherto lou'd. Know that theſe *Superficiall* Complementors, are hypocriticall Courtiers; theſe formall *Damazens*, profeſt Curtezans. You muſt not hold *Religion* to bee meere *Complement*. I will

not

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not ſay, but the bleered eye of humane reaſon may bee taken with theſe; and conceiue them *reall*, which are onely *Superficiall*. But the *All-ſeeing eye* cannot be deceiued; hee ſees not as man ſeeth. Neither diſtance of place, nor reſemblance of that obiect, whereon his eye is fixt, can cauſe him to miſtake.

Would you then be Courtiers grac'd in the higheſt Court? Throw away whatſoeuer is *Superficiall*; and entertaine what will make you Diuinely *reall*. It is not *ſeeming goodneſſe* that will bring you to the *fountaine of all goodneſſe*. The *Figge-tree* brought forth leaues, yet becauſe it yeelded no fruit, it was curſed. Doe yee bloſſome? So doth euery *Hypocrite*. Doe yee bring forth fruits? So doth a *Chriſtian*. What is it to purchaſe *Eſtimation* on earth, and loſe it in heauen? This will ſleepe in duſt, but that neuer. "Your higheſt taske "ſhould bee how to promote Gods honour, and "to eſteeme all things elſe a ſlauiſh and ſeruile la-"bour. Thus by ſeeming what you are, and *really* expreſſing what you ſeeme, you ſhall purchaſe that *eſteeme* with God and good men, which is *reall*, by ſhunning oſtentation, which would ſet ſuch a vading gloſſe on all your actions, as they will ſeeme meerely *Superficiall*.

How *Eſtimation* may be impregnably preſerued.

A Diſcreet Commander will take no leſſe care in manning and mannaging the Fort hee hath wonne, than in winning it. It is a conſtant maxime; there is no leſſe difficulty in keeping than getting. Some are more able to get a victory, than skilfull to vſe it; Others haue more art to vſe it, than courage to atchieue; few or none ſo accompliſh'd, as propitiouſly to winne it, and prudently to weare it.

Wee

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We are now to suppose, that you (vertuous Ladies) to whom we addresse this *Labour*, are victoriously seated in the fort of honour, where beauty cannot be planted, but it must be attempted. But so constantly gracious are your resolues, that though it be assaulted, it can neuer be soiled; attempted but neuer attainted. This you desire, and to this you hope to aspire. In the Port or entrance of euery Castle, City, or Cittadell, there vseth some *Perculas* to be in readinesse, to frustrate the Enemies assault, and keepe him from entry. The like must you prepare, if you desire to haue your honour secured, your daring enemie repelled, and a glorious conquest purchased. And what must this Spirituall Engine be, but a *religious Constancy*, to resist temptation; and all the better to subdue it, to shunne the occasion? I doe not admit of any Parlies ouer your wals, they giue new breath to the beleaguer, and oftimes makes a prey of the beleagured. If the assault be hot, deuotion best fortifies the hold. One Christian aspiration breathes comfort to the besiedged, and promiseth reliefe when she is most streightned. Of all arrowes these which are darted by the spirit of zeale, wound the enemy most, and procure the archer best rest. And that in all assaults whatsoeuer, plotted or practised by so malicious a Tempter.

Lactant. lib. 2 diuin. instit. ca. 16.

Lactantius sheweth, that in his dayes, among many other examples of the weakenesse of Idolatry, in the presence of Christianitie, a silly Seruingman that was a Christian, following his Master into a certaine Temple of Idols; the gods cried out, *That nothing could be well done, as long as that Christian was in presence.* The like recordeth *Eusebius* of *Diocletian*, the Emperour, who going to *Apollo* for an Oracele; receiued answer; *That the iust men were the cause that he could say nothing.* Which *iust men Apollo*'s Priest interpre-

Euseb. l. 5. de præp. Euang.

terpreted to be meant ironically of Christians: and thereupon *Diocleſian* began his moſt cruell and fierce perſecution in *Euſebius* dayes. *Sozomenes* alſo writeth, that *Iulian* th' Apoſtata endeuouring with many ſacrifices and coniurations to draw an anſwer from *Apollo Daphneus*, in a famous place called *Daphne*, in the Suburbs of *Antioch*: vnderſtood at laſt by the Oracle, that the bones of *S. Babylas* the Martyr, that lay neere to the place, were the impediment why that god could not ſpeake. And thereupon, *Iulian* preſently cauſed the ſame body to bee remoued. And finally, hereof it proceeded, that in all ſacrifices, coniurations, and other myſteries of the *Gentiles*, there was brought in that phraſe recorded by ſcoffing *Lucian*; *Exeant Chriſtiani*; *Let Chriſtians depart*: for that, while they were preſent, nothing could be well accompliſhed.

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Lucian. in Alex.

Hence collect the force of a Chriſtians preſence; it extinguiſheth the flame of a Pagan ſacrifice. Zealous thoughts, feruent deſires, deuout affections will ſuffer no diabolicall aſſault to ſurprize you. Chriſtian conſtancy will ſo arme you; pious motions ſo inflame you; thoughts of heauen ſo tranſport you, contempt of the world ſo weane you; as no obiect of delight can draw you from contemplating him that made you. It will not bee amiſſe, if now and then you reflect on the conſtancy and reſolution of ancient Heathens, who ſo highly prized their honour, as it was their higheſt ſcorne to giue way to an iniurious vſurper.

Cannia wife to *Synattus* ſurniues to this day, as a Mirror of feminine conſtancy; whom one *Synoris*, a man of greater authority than hee, loued; and making no ſmall meanes to obtaine her loue, yet all in vaine, he ſuppoſed the readieſt way for the effecting his deſires, to bee the murdering of her husband: which

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which hee performed. This act of horror was no ſooner executed, and by the robe of his authority ſhrouded, than he renued his ſuit, to which ſhe ſeemingly aſſented: but being ſolemnly come into the Temple of *Diana*, for celebrating thoſe Nuptiall rites, ſhee had a ſweet Potion ready, which ſhee dranke to *Synoris*: wherewith they were both poyſoned, to reuenge her husbands death. *Chiomara*, wife of *Orgiagon*, a petty king of that Prouince, vpon diſcomfiture of the *Gallo-Greciant*, being raviſhed by a *Romen* Captaine, gaue a memorable example of Conjugall vertue; for ſhee cut off the fellowes head from his ſhoulders, and eſcaping from her guard, brought it to her Lord and husband. More than feminine was the reſolution of *Epicharia*, a Libertine of *Rome*, who made priuy to a conſpiracy againſt *Nero*, to free her natiue mother of ſuch a Monſter, would not diſcloſe the plotters thereof, though tormented with exquiſiteſt tortures. Neere reſemblance had *Leëna's* name with her Leonine nature, who being Conſpirator againſt the Tyrant *Hyppeas*, and nothing agaſt at the death of her friends (though torne with extrememe torments) would not reueale her partners, but bit in ſunder her owne tongue, and ſpit it in the Tyrants face. Or to inſtance you in ſubiects leſſe Tragicall, but for conſtancy euery way equall.

L. Flor. lib. 2. cap. 11.

Armenia, a noble Lady, being bidden to King *Cyrus* wedding, went thither with her husband. At night, when they were returned home, her husband asked her, how ſhee liked the Bridegroome; whether ſhee thought him to bee a faire and beautifull Prince or no? *Truth*, ſayes ſhee, *I know not: for all the while I was forth, I caſt mine eyes vpon none other, but thy ſelfe.* An excellent Commandreſſe was this Lady of her affections; and no leſſe imitable was ſhee, whom we are to inſtance next; for her modeſt and baſhfull

coue-

couering of her husbands infirmities. One of *Hiero's* enemies reproaching him with a ſtinking breath; went home and queſtioned his wife, why ſhee told him not thereof: who anſwered, *She thought all men had the ſame ſauour.* *Eſtimation.*

Without queſtion, there is nothing that addes more true glory to a woman, or better *preſerues* her *eſteeme*, than to retaine a conſtancy in the quality or diſpoſition of her eſtate. Be ſhe young or old, let her fame liue euer freſh; and like greene *Bayes*, moſt flouriſhing, when the winter of aduerſity is moſt nipping. Vertue cannot exerciſe her owne ſtrength, nor expreſſe her owne worth without an Oppoſite. Spices ſend forth the ſweeteſt ſmell, when they are moſt bruiſed; and Palmes ſpread the broadeſt, when they are ſoareſt preſſed. Reſolution without an aſſailant, would, in time, become effeminate. Yet, I muſt tell you, it is dangerous to tempt either youth or age with motiues of fancy, or to giue leaſt way to a promiſing opportunity. You ſhall finde ſecret aſſacinates enough to vndermine you, you need little to become your owne betrayers.

I haue heard of a noble Lady in my time, whoſe deſcent and deſert equally proclaime her worth, ſo tender of the eſteeme of her honour, as ſhee held it ſcarce ſafe to receiue any Letter from a great Perſonage, whoſe reputation was touched by rumour. This was the way to preſerue her honour *impregnably*, and to reare it aboue the reach of Calumny. Neither are you to be cautelous onely of your *Eſtimation* in ſubiects of loue and affection; but euen in your domeſticke affaires, which trench vpon your prouidence or expence. Your diſcretions in theſe are brought to the Stage. Let not profuſeneſſe draw you to ſpend, where honeſt prouidence bids you ſpare; nor niggardlineſſe cauſe you to ſpare, where

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reputation bids you ſpend. She deſerues not to be gouerneſſe of an houſe, who wants diſcretion to moderate her expence. Let her reflect vpon her progeny, intend her charge, and prouide for her family. A *good wife* is compared to a *wiſe Merchant*, who brings his trafficke from a farre. Now, a wiſe Merchant will not haue his Oare in euery mans Boate, but will ſeriouſly addreſſe his care to his owne. Buſie women would make ill *Snayles*, and worſe houſewiues; ſtraglers will neuer become good houſekeepers.

To cloze this *branch*: ſo compoſe your affections at home and abroad, as prouidence may expreſſe your care and charge in the one; a graue and reſerued reuerence preſerue your *eſteeme* in the other. As your liues are liues of direction to your ſelues, ſo ſhould they be arguments of inſtruction vnto others. Be you planted in what ſtate ſoeuer, let your *good report* be your *greateſt ſtake* for euer: ſo may you reape what your vertues haue deſerued, and keepe your *Eſtimation impregnably preſerued.*

How *Eſtimation* may be irreparably loſt.

NOne can preſerue what he loues, by mixing it with the ſociety of that he loathes. The Iuye while it windes and wreathes it ſelfe about the Plant, with an enuious conſumption decayes the ſappe. If you be companions to *Oſtridges*, you ſhall ſauour of the wilderneſſe. *Socrates* called Enuy an impoſtume of the ſoule: ſo may euery corrupt affection be properly tearmed. Vices loue neighbourhood, which like infectious maladies, do euer moſt hurt, when they draw neareſt the heart.

There is nothing (*Gentlewomen*) that brings your Honour to a more deſperate hazard, then giuing reines to your owne deſires. Theſe muſt you ſubdue to

to the ſoueraignty of reaſon, if you expect reſt in your inward manſion. What better fruits then ignominy may carnall liberty produce? When you make the Theatre your chiefeſt place of repoſe: phantaſticke gallants, who neuer yet conuerſt with vertue, your choiſeſt conſorts; delicious viands, ſeruants to your liquoriſh appetites; what concluſion may wee expect from ſuch dangerous premiſes? when modeſty puts off her vaile, and vanity begins to ruffle it in ſinne; when chaſte deſires are chac'd out a breath; and lightneſſe pleads preſcription; when vermillion h'as laid ſo deepe a colour on an impudent skinne, as it cannot bluſh with ſenſe of her owne ſhame: when *Eſtimation* becomes a word of *Complement*, or careleſly worne like ſome ouer-caſt raiment, valued as painted Pageants doe guilded Puppets, onely for ſhew. What prodegy fuller of wonder, then to ſee a woman thus transform'd from nature? Her *face* is not her owne, note her *complexion*; her *eye* is not her owne, note her *ſtraid motion*; her *habit* is not her owne, eye her *ſtrange faſhion*. Whileſt *looſe weares* imply *light workes*; and thin cobwebbe couers promiſe free admittance to all ſenſuall louers. Yea, which is more, ſhe holds it no ſhame to glory in ſinne, nor to court vice in her owne liuery; all which ſhe maintaines to be complements of gentility. Thus vice is euer in faſhion, and keepes her gradation till ſhe aſpire to the height of her building. She begins with *conceit*, ſeconds it with *conſent*, ſtrengthens it with *delight*, and incorporates it with *cuſtome*.

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One of this ranke haue I oft-times obſerued tracing the ſtreets of this flouriſhing City; who, as one weary of her ſexe, forbore not to vnwoman her ſelfe, by aſſuming not onely a *virile* habit, but a *virago's* heart. Quarrels ſhe would not ſticke to binde vpon

Eſtimation.

any freſh-water Souldier, whoſe late induction to the ſiedge of Gallants, had not ſufficiently inform'd him in that poſture. Nothing deſir'd ſhe more then to giue affronts in publike places, which ſhe did with that contempt, as the diſgrace ſhe aſpers'd on others, was her ſole content. Places of frequent were her Rendeuou; where her imperious tongue runne deſcant on euery ſubiect miniſtred; her ſelfe ſhe vtterally ingaged for a *Second*, vpon leaſt occaſion offred. Now could theſe courſes any way chooſe but cauſe that to be *irreparably loſt*, which by any modeſt woman ſhould be incomparably lou'd? Tell me, were not his ſpirit armour of prooſe, who durſt encounter with ſo couragious an *Amazon*? or enter nuptiall liſts with ſuch a feminine *Nyrmidon*? Surely, theſe, as they labour to purchaſe them opinion of *eſteeme*, by their vnwomanly expreſſions of valour, ſo they eclypſe their owne fame, and by theſe irregular affronts, detract highly from their eſſentialſt honour. Such may gaine them *obſeruance*, but neuer *eſteeme*.

Take heede then, leſt publique rumour brand you. Scandall is more apt to diſperſe what is ill; then Opinion is to retaine what is good. When the world is once poſſeſt of your ſhame; many deſeruing actions of piety can hardly wipe off that ſtaine. *Eſaus* birth-right was temporall, yet once loſt, many teares could not regaine it; your ſoules honour is a birth-right ſpirituall, which once loſt, many tedious taskes ſhall not redeeme it. Let your *eſtimation* be by you ſo tenderly lou'd, as you will rather chooſe to loath life, then *irreparably* looſe that, which is the ſweeteſt Conſort of humane life.

There

Estimation.

The absolute end, whereto Estimation aspires, and wherein it cheerefully rests.

THere is nothing which works not for some *end*, wherein it may rest and repose. Long before that glorious Light wee now enioy, did the very Heathens, who had no knowledge of a future being, reioyce highly in the practice of Morall vertues, and performing such commendable offices as might purchase them deserued honour, liuing; and eternally memorize them dying.

This might bee illustrated by seuerall instances in *Maids*, *Wiues*, and *Widowes*. For the first; those *Locrian* Virgins deserue our memory; whose custome it was, yearely to be sent to *Troy*: which vse continued for the space of a thousand yeares; yet was it neuer heard, that any of those Virgins were euer deflowred. Who can likewise passe ouer in silence those seuen *Milesian* Virgins; who, at such time as the *Gauls* raued and raged euery where, subiecting all to fire and faggot, depriued themselues of life, lest hostile force should deprive them of their honour? With what praises also may wee worthily aduance those daughters of *Scedasus* of *Leuctra*, a Towne situate in the Region of *Bœotia*; who hauing in their fathers absence, hospitably receiued two young men, by whom, made drunke with wine, they were that night defloured: conceiuing a mutuall sorrow for their lost Virginity, became resolute actors in their owne Tragedy. *Aristomenes* of *Messana*; when in those publike feasts called *Hyacinthia*, hee had surprized fifteene Virgins with the souldiers which attempted their dishonour, straightly commanding them to forbeare from vsing any such violence: whose Command when they refused to obey, he caused them to be slaine; redeeming those Virgins with a huge summe of gold. Afterwards, these Virgins hearing that this *Aristomenes* was accused about the death

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death of one of thoſe men, whom hee had commanded to be ſlaine; they would not returne into their owne native Countrey, till ſuch time, as proſtrating themſelues before the feet of the Iudge, with their praiers and teares, they had deliuered from bonds the defender of their honour.

An Engliſh Amazon.

Yea, to draw nearer home, and inſtance this Maiden-conſtancy in one of our owne; "I haue heard of "a notable ſpirited Girle, within the walls of this "City; who, albeit ſhe frequented places of publike "Concourſe boldly, diſcourſed freely, expreſſed her "ſelfe in all aſſayes forwardly; yet ſo tender was ſhe "of preſeruing her honour, that being on a time ſui-"ted by a young Caueliero, who was ſo taken with "the height of her ſpirit, wherewith ſhee was en-"dowed, as he preferred it before the beauty of an "amorous face, wherewith ſhe was but meanely en-"riched. She preſently apprehending the looſeneſſe "of his deſires, ſeemingly condeſcended; ſo ſhee "might be furniſhed and appointed, and the buſi-"neſſe with that ſecrecy carried, as no occaſion of "ſuſpition might bee probably grounded. This an-"ſwer cheer'd our yong Gallant; winged with hope "to enioy, what his wild deſires did ſo much affect. "A Coach is prouided; all things prepared; the ve-"ry place appointed where they ſhall meet, to haſten "their light iourney: which, for more priuacy, muſt "be the Country. Time and place they obſeru'd; but "before ſhe would mount her Coach, calling him a-"ſide, ſhee tels him, how ſhee had vow'd neuer to "conſent to any man in that kind, till ſhee had firſt "tri'd his mettall in the field. Draw he muſt, or ſhe "will diſgrace him; in which combat, inſtead of a "more amorous Conflict, ſhee diſarm'd him, and "with a kicke, wiſh'd him euer after to be more wa-"ry how he attempted a Maidens honour.

For

For the *second*, excellent was the answer of those *Lacedemonian* wiues; who being immodestly suited, made this reply: "*Surely, we should giue way to your "request, but this you sue for is not in our power to grant: "for when we were Maids, wee were to be disposed of by "our parents; and now being wiues, by our husbands.* At such time as the Inhabitants of *Tyre* came to *Lacedemon*; suspecting them to be Spyes, they threw them into prison; whose wiues, hauing got leaue to visit and comfort them in their captiuity, changed garments with them, and according to their Countries guise, vailed their faces, by which meanes the men escaped, leauing their wiues restrained: which deeply perplexed all the *Lacedemonians*. No lesse coniugall loue shewed *Alceста* to her *Admetus*; *Laodimia* to her *Protbesilaus*; *Panthia* to her *Susius*; *Artemisia* to her *Mausolus*; *Zenobia* to her *Oedenatus*.

Estimation.

Plutarch.

These were good wiues, which *Zenophon* cals the highest grounds of humane felicity. Nothing being more amiable than an honest woman, saith *Theognis*; nothing conferring more ioy to man, saith sententious *Xistus*.

For the *third*, what singular mirrors of *viduall* continency, and matron-like modesty were *Cornelia*, *Veturia*, *Liuia*, and that most Christian widdow *Saluina*, to whom S. *Herom* directed many sweet and comfortable Epistles. These you might haue found attired in graue funerall garments, (as memorials of their deceased husbands) of modest behauiour, reuerend presence, publishing to the world a contempt of the world, in their outward appearance.

Now, what may you suppose did those Pagan Ladies hold to be the *absolute end*, whereto this tender care of their *Estimation* chiefly *aspired*, and wherein it cheerefully *rested*? It was not riches, nor any such temporall respect: for these they contemned, so their honour

Eſtimation.

honour might be preſerued. No; there was implanted in them an innate deſire of Morall goodneſſe; mixed with an honeſt ambition, ſo to aduance their *eſteeme* during life, that they might become examples vnto others of a good Morall life, and perpetuate their memories after death.

Your ambition (*Ladies*) muſt mount higher, becauſe your Conuerſation is heauenlier. It is immortality you aſpire to; a lower Orbe cannot hold you; nothing elſe may confine you. Be it then your higheſt *Eſtimation* to honor him, who is the *borne* of your *ſaluation*. Let not a moment of deluding vanity, depriue you of the hope of eternity. Your voyage is ſhort; your hazzard great. Many difficulties encounter you in the way; addreſſe your ſelues therefore in the way, to ſome good worke. Let Patience teach you how to ſuffer, Deuotion ſweeten your encounter, *Eſtimation* crowne you with ſucceeding honour.

THE ENGLISH Gentlevvoman.

Argument.

Fancy *is to be with Deliberation grounded; with Constancy retained;* Wanton Fancy *is a wandring* frenzy; *How it may be checked, if too wilde; How cheered, if too coole; An attemperament of both.*

FANCY.

FANCY is an affection priuily receiued in by the *eye*, and speedily conueyed to the *heart*. The *Eye* is the *harbinger*, but the *heart* is the *harbourer*. Loue conceiu'd at first sight, seldome lasts long. *Deliberation* must lead it, or else it is mis-guided. *Looke* before you *like*, is a good rule; but to *like* at first

Obseruat. 6.

Fancy is to be with deliberation grounded.

FANCY.

firſt *Looke* makes an houſe of miſ-rule. Is he of hanſome perſonage whom you loue? His *proportion* is a moning Obiect to your eye, but his *portion* (it may be) will not agree with your ſtate. Againe, admit he haue both theſe; *proportion* to purchaſe your eſteeme, and *portion* to maintaine your eſtate: his breſt is not tranſparent; his diſpoſition may be crookod; and that will caſt downe all that was before affected. *Themiſtocles* being demanded by a Nobleman of *Greece*, whether he had rather marry his daughter to one rich and euill, or one poore and good; made this anſwer: "*I had rather haue a man without money, than* "*mony without a man.* Whence it was, that *Portia*, the younger daughter of *Portius Cato*, being asked when ſhee would betake her ſelfe to an husband, replyed; *When I finde one that ſeekes me, not mine.*

Witty was that young *Gentlewomans* anſwer to an inconſiderate Suiter: who with much inſtancy ſollicited the father for the affection of his daughter; whereto hauing at laſt conſented; and the Couenants of marriage concluded: this indiſcreet wooer vnſeaſonably imparts his minde to the daughter; who made ſtrange with it, ſaying, *She neuer heard of any ſuch matter*: *Yea but*, replied he, *I haue made your father herewith acquainted, and he hath already conſented; and you may marry him too*, anſwered ſhee, *for you muſt hold me excuſed.*

There is no time that exacts more modeſty of any woman, than in her time of ſuiting; a ſhamefaſt red then beſt commends her, and the mouingſt Orator that ſpeakes for her. So as *Virgil*, the very Prince of our Latine Poets, when he ſhould bring in King *Latinus* priuately conferring with his wife *Amata*, and *Turnus*, to whom in nuptiall bands he was to eſpouſe his daughter: he brings in the young maid weeping, bluſhing, and ſilent. Whence is implyed,

that

that it becomes not a Maid to speake of marriage in her parents presence, for that were small argument of modesty or shamefastnesse. There is a pretty pleasing kinde of wooing drawne from a conceiued but concealed *Fancy*; which, in my opinion, suits well with these amorous younglins: they could wish with all their hearts to be euer in the presence of those they loue, so they might not be seene by those they loue. Might they chuse, they would conuerse with them freely, consort with them friendly, and impart their truest thoughts fully, yet would they not haue their bashfull loues finde discouery. They would be seene, yet seeme obscured; loue, but not disclose it; see whom they loue, but not bee eyed. This the Poet in the person of a Shepherdesse neatly displayeth:

Phillis *to willowes, like a cunning flyer,*
Flyes, yet she feares her Shepheard should not spy her.

Now in this Subiect of *Fancy*, as there is nothing more dangerous than entertaining it without due and deliberate aduice: so there is nothing growes more generally fatall to the indiscreet Louer, than by grounding affection on outward respects, without relation to that *inward faire*, which onely makes the Obiect of *Fancy* full of beauty, and presents euery day as a Marriage-day to the party. Neither affluence of estate, potency of friends, nor highnesse of descent can attemper the griefe of a loathed bed. These may play vpon the *Fantasie*, but neuer giue satisfaction to the *Fancy*. Wherefore (*Gentlewomen*) to the end you may shew your selues discreetest in that, which requires your discretion most, discusse with your selues the purity of loue, the quality of your louer; euer reflecting on those best deseruing endowments of his, which either make him worthy or vnworthy your loue. Affection, though it enter in by the narrow cranny of the *Eye*, it shoots at the *heart*;

FANCY. which, vnleſſe it be ſeaſoned by iudgement, it can not deſerue ſo faire a title. A diſcreet *eye* will not be taken with a ſmooth skinne; it is not the *rinde* but the *minde* that is her *Adamant*.

Iuſtina a *Roman* Maid, no leſſe nobly deſcended, than notably accompliſhed, being married to one more rich than wiſe, exclaimed againſt her fate, that folly ſhould hale her to ſo loathed a bed. And good reaſon had ſhe to repine, when his groundleſſe iealoſie made her a tragick ſpectacle of miſery before her time. For ſeeing her white necke, that obiect begot in him preſently an argument of ſuſpect, which hee ſeconded with reuenge, to vent the fury of his nature, and publiſh to the world the weakneſſe of his temper. Let *deliberation* then be the Scale, wherin you may weigh Loue in an equall poize. There bee many high and conſequent Circumſtances, which a diſcreet woman will not onely diſcourſe but diſcuſſe, before ſhee entertain ſo myſterious and honorable eſtate. Diſparity in deſcent, fortunes, friends, with other like reſpects, many times beget diſtraction of mindes. Whence it was, that *Pittacus* of *Mitylene*, being intreated by a young man, to afford him his beſt aduice, in the Choyce of two wiues tendred him, whether hee ſhould marry; the one whereof was equall to himſelfe both in birth and wealth; the other ſurpaſſing him in both; Wiſh'd him to goe along the ſtreets of the City, where children vſe to play, and there obſerue what they did aduiſe him. Truth is, inequality in theſe, procures diſtaſte; but where there is a difference in the ſeazure or diſpoſure of the heart, (which ſhould be the firmeſt and ſtrongeſt Cement to vnite affection) there ariſeth the greareſt hazard. Thence is it, Suſpition workes vpon euery light and friuolous ſubiect; while the other party hunts after opportunity, to ſurſet on forbidden fruit, and giue her ſuſpitious

ſuſpitious Mate iuſt ground of iealouſie. Feed hee may his indigeſted humour in a iealous paſture, and vow reuenge when hee ſhall finde an apt ſubiect, meane time hee becomes inuiſibly gull'd, while he deludes himſelfe with painted ſhadowes.

——— No Iealouſie can euer that preuent
Whereas two parties once be full content.

Hieron. cont. Ruffia.

Seuerall, I know, are the effects of loue, as are the diſpoſitions of thoſe that loue. *Liuia* made quicke diſpatch of her husband, becauſe ſhee lou'd him too little: *Lucilia* of hers, becauſe ſhee loued him too much. *Phœdra* fancied *Theſeus* leſſe than ſhee ſhould, but young *Hippolytus* more than hee would. Which effects are vſually produced, when either diſparity of yeares breed diſlike; or obſcurity of deſcent begets contempt; or inequality of fortunes, diſcontent. Deliberate then before you marry, and thus expoſtulate with your ſelues touching his Condition, whom you are to marry. "Is he young? I will beare with his youth, till better experience bring him to the knowledge of man. My viage ſhall bee more eaſie, than to weane him from what hee affects, by extremity. Youth will haue his ſwinge; his owne diſcretion will bring him home; at leaſt, time will reclaime him; hee ſhall not finde mee put on a clowdy brow, or entertaine his freer courſe with a ſcowle. I muſt conforme my ſelfe to him, confirme my loue in him, and ſo demeane mee towards him, that Coniugall duty mixt with all affability may winne him.

"Againe, is he old? His age ſhall beget in mee more reuerence; his words ſhall be as ſo many aged and time-improued precepts to informe me; his actions as ſo many directions to guide me; his rebukes

as

FANCY.

as ſo many friendly admonitions to reclaime mee; his bed I will honour, no vnchaſte thought ſhall defile it; his Counſell I will keepe, no forraine breſt ſhall partake it. I will bee a ſtaffe to him in his age, to ſupport him; an eye to direct him; an hand to help him; his Subſtance I will not ſcatter on a youthfull Louer: but ſerue him ſtill, whom I haue vow'd to honour.

"Againe, is he rich? Much good may it doe him; this ſhall not make me proud; my deſire ſhall be, he may imploy it for his beſt aduantage; I will moue him to communicate vnto the needy, that his riches may make him truly happy. It is a miſerable ſtate that ſtarues the owner. I will perſwade him to enioy his owne, and ſo auoyd baſeneſſe; to reſerue a prouident care for his owne, and ſhunne profuſeneſſe.

"Againe, is hee poore? His pouerty ſhall make me rich; there is no want, where there wants no content. This I ſhall enioy in him, and with him; which the world could not afford mee, liu'd I without him. It hath beene an old Maxime; that as pouerty goes in at one doore, loue goes out at the other; but this rule ſhall neuer direct my thoughts; ſhould pouerty enthrall me, it ſhall neuer appall me; my affection ſhall counterpoize all affliction: No aduerſity can diuide mee from him, to whom my vowed faith hath indiuidually ti'd me. "In a word, is hee wiſe? He ſhall be my *Thales*. "Is he fooliſh? I will by all meanes couer his weakeneſſe: as I am now made one with him, ſo will I haue mine equall ſhare in any aſperſion that ſhall be throwne on him.

Thus if you expoſtulate, your Chriſtian conſtant reſolues ſhall make you truly fortunate. Your *Fancy* is on *deliberation* grounded; which promiſeth ſuch ſucceſſe, as your Marriage-dayes ſhall neuer feare the bitter

bitter encounter of vntimely repentance, nor the cureleſſe anguiſh of an afflicted Conſcience.

FANCY.

Fancy is to be with conſtancy retained.

THe ſelfe-ſame rule which *Auguſtus* was ſaid to obſerue in his choice and conſtant retention of friends, are you, *Gentlewomen*, to apply to your ſelues in the choice of your ſecond-ſelues. He was ſlow in *entertaining*, but moſt conſtant in *retaining*. Fauorites are not to be worne like fauours: now in your hat, or about your wriſt, and preſently out of requeſt. Which to preuent, entertaine none to lodge neere your heart, that may harbor in his breſt ought worthy your hate. Thoſe two Motto's I would haue you inceſſantly to remember; for the vſefull application of them may highly conduce to your honour. The one is that of *Caia Tranquilla*, which ſhe euer vſed to her royall Spouſe *Caius Tarquinius Priſcus*; *Where thou art Caius, I am Caia.* The other, that of *Ruth* vnto *Naomi*; *Whither thou goeſt, I will goe: and where thou dwelleſt, I will dwell.*

There is no greater argument of lightneſſe, then to affect the acquaintance of ſtrangers, and to entertaine variety of Suiters. Theſe, as they diſtract the *eye*, ſo they infect the *heart*. Conſtant you cannot be where you profeſſe, ſo long as you affect change. Vowes deliberately aduiſed, and religiouſly grounded, are not to be diſpenc'd with. But ſay, you neuer vowed: haue you made outward profeſſions of loue, and entertained a good opinion of that obiect in your heart? Againe, are you reſolued, that his affection is reall towards you? That his proteſts, though deliuered by his mouth, are engrauen in his heart? Let not ſo much good loue be loſt; inſult not ouer him, whom vnfained affection hath vow'd your ſeruant.

Let

FANCY.

Let Wolues and beasts be cruell in their kindes,
But Women meeke, and haue relenting mindes.

It were too much incredulity in you to distrust, where you neuer found iust cause of distaste. Yea, but you will againe obiect; we are already by your owne *Obseruations* sufficiently instructed, that *Fancy is to be with deliberation grounded*, that loue lightly laid on, lasts not long. Should we then affect before we finde ground of respect? Should wee entertaine a Rhetoricall Louer, whose protests are formal Complements, and whose promises are gilded pills, which couer much bitternesse? No, I would not haue you so credulous, lest your Nuptiall day become ominous. Make true triall and experiment of his Constancy, who tenders his seruice to you. Sift him, if you can finde any branne in him. Taske him, before you take him. Yet let these be sweetly tempred with lenity; Let them not be Taskes of insuperable difficulty. This were to tyrannize, where you should loue. This was *Omphales* fault, to make her faithfull seruant, a seruile slaue. Alas! shall hee fare the worse because hee loues you? This would induce others, who take notice of your cruelty, to loath you. And make your discarded louer, surprized with an amorous distemper, to reply, as *Absalom* to *Hushai, Is this thy kindnesse to thy friend?* My counsell is, that, as it will be vtefull for you to *deliberate*, before you take so much as the least Notions of an affectionate Seruant; yea, and to second that *deliberation* with some probable proofe or triall, that hee is truly constant: so it will be a gratefull office in you, to retaine him in your fauour with a gracious respect; to countenance the improuement of his constancy with a cheerefull and amiable aspect: to banish all clowds of seeming discontent, and to giue him some modest expressions of the increase of your good Conceit towards

wards him. Let this be done, till *Hymen* make you indiuidually one. Then, and neuer till then, may Loue enioy her full freedome. She ſtands priuiledg'd by a ſacred rite to taſte that fruit, which before was forbidden. Mutuall reſpects, like ſo many diametrall lines, pointing all to one Centre, are then directed to one exquiſite obiect; the *purity* of *loue*; which produceth this admirable effect: it makes one ſoule rule two hearts, and one heart dwell in two bodies. Now, I would haue you, when your deſires are drawne to this period; to become ſo taken with the loue of your choyce, as to interpret whatſoeuer hee ſhall doe, euer to the beſt ſenſe. It were little enough that you retained a good opinion of him, who ſtands in ſo many ſeuerall ingagements obliged for you. Should your riot bring him into debt; his reſtraint muſt make you free. *Durance* muſt be his ſuit, while better ſtuffe makes you a Coate. Yea, what Conſcience is there in it, but hee ſhould receiue an affable and amiable reſpect from you; ſeeing, if your *Conſcience* be no *Conformaliſt*, he muſt pay for you?

FANCY.

Theſe reſpects ſhould perpetually tye you, to honour him, who becomes ſo *legally* ty'd for you. Requite theſe then with conſtancy, and retaine this enſuing Example euer in your memory. *Theogena*, wife to *Agathocles*, ſhew'd admirable conſtancy in her husbands greateſt miſery, ſhewing her ſelfe moſt his owne, when he was relinquiſht and forſaken of his owne; clozing her reſolution with this noble Concluſion: "*Shee had not onely betaken her ſelfe to be his* "*Companion in proſperity, but in all fortunes that ſhould* "*befall him.*

Conforme your ſelues to this *Mirror*, and it will reforme in you many a dangerous errors. Thus if you liue, thus if you loue: honour cannot chuſe but accompany you liuing, much com-

FANCY.

fort attend you louing, and a vertuous memory embalme you dying.

Wanton *Fancy* is a wandring *frenzie.*

WAnton Loue ſeldome or neuer promiſeth good ſucceſſe; the *effect* cannot bee good, when the *obiect* is ill. *Senſe* muſt bee the *blinde lanthorne* to guide her, while ſhee rambles in the ſtreet: for *Reaſon*, ſhe leaues her ſleeping with the Conſtable. What deuices ſhee hath to purchaſe her a moment of penitentiall pleaſure? Her *eye* lookes, and by it the ſenſe of her minde is auerted; her *eare* heares, and by it the intention of her heart is peruerted; her *ſmell* breathes, and by it her thoughts are hindered; her *mouth* ſpeakes, and by it others are deceiued; by *touch*, her heat of deſire vpon euery ſmall occaſion is ſtirred. Neuer raged *Alcydes* on Mount *Oeta*, nor *Orlando* for his *Angelica*, more than theſe *Vtopian* louers, for their imaginary ſhadowes. There is a kind of Spider bred in *Pulia*, called *Tarandula*, which being of a diuerſe nature, cauſeth diuerſe effects; ſome to dance, ſome to ſing, others to weepe, or watch, or ſweat. The ſoueraigneſt cure it admits of, is Muſick; while the Patient by dancing, or ſome other vehement exerciſe of that ſort, expulſeth the poyſon, & giues paſſage to his pores of reſpiration. Many like Creatures there be of a malignant nature, but none comparable to a diſtempered Louer.

Now, that we may vſe the method of Art; to cure the *effect*, is to take away the *cauſe*: my purpoſe ſhall bee firſt to diſcouer thoſe incendiaries or foments of this inordinate paſſion, or intoxicating poyſon; ſecondly, the effects ariſing from them; laſtly, the cure or remedy of them.

For the firſt, wee may very properly reduce the prime grounds of this *wanton fancy*, or *wandring frenzy*

frenzy to a Catalogue included in these two verses:

[1]Sloth, [2]Words, [3]Books, [4]Eyes, [5]Consorts, &[6]luscious fare,
The Lures of lust, and staines of honour are.

On euery of which particular to insist, would enlarge this *branch* too much; we will onely poynt at them and so leaue them. For the first, sententious *Seneca* saith, he had rather endure the vtmost of fortunes extremitie, than subiect himselfe to *Sloth* or *Sensuality*. For it is this only, which maketh of men, women; of women, beasts; of beasts, monsters. This then is to be shunned, if the reward of vertue be to be shared. Secondly, *Words* corrupt the disposition; they set an edge or glosse on depraued Liberty: making that member offend most, when it should be imployed in profiting most. The tongue is more effectuall than any Letter; let it be then so imployed, as it may improue the hearer. Thirdly, *Books* treating of light subiects, are Nurseries of wantonnesse: they instruct the loose Reader to become naught, whereas before, touching naughtinesse he knew naught. A story of the rape of *Ganimedes*, or of light *Loue* in *Euripeates*, are their daily Lectures. *Plato*'s Diuine Philosophy, or *Dicearchus* pious Precepts of Morality, must vaile to *Alceus*, or *Anacreons* wanton Poesie. *Venus* and *Adonis* are vnfitting Consorts for a Ladies bosome. Remoue them timely from you, if they euer had entertainment by you left, like the *Snake* in the fable, they annoy you. Fourthly, *Eyes* are those *Windowes* by which death enters; your inward house cannot shine, vnlesse these be shut; Obiects they haue of more beauty to take them, than these sights of vanity, which miserably taint them. *Eue* looked on the fruit before shee coueted, coueting shee tasted, tasting she perished. Thus aspiring to the knowledge of good and euill.

FANCY.

euill, became to her and her posterity euill. The *Eye* is a *Liuing glasse*, but if wee make it a *false glasse*, it will neither represent vs truly, nor discouer our blemishes freely; but make that seeme faire which is odious and vgly. By this meanes, many good obiects become *Eye-soares* vnto vs, which, if clearely viewed, would like a soueraigne *Eye-bright*, restore sight vnto vs. Fifthly, *Consorts* are theeues of time, they will rob you of opportunity, the best treasure time can afford you, if you suffer them to incroach on you and abuse you. Chuse such then for your *Consorts*, of whom you may haue assured hope, that they will either better you, or bee bettered by you. Chuse such, whom you may admire both when you see them and heare them: when you see their liuing Doctrine, and heare their wholesome instruction. Lastly, *Luscious fare* is the fuell of euery inordinate concupiscence. Nothing so much feeds it, nor insensates the vnderstanding by delighting in it. By restraint of this, you shall learne to moderate your desires. Whence you may reioyce, yet in him, who is your ioy, if you can liue sparingly, and embrace the meanes that may chastise in you all sensuality: for by your spare life is lust extinguished, vertue nourished, the minde strengthened, the vnderstanding to heauenly things raysed. Yea, abstinence auaileth much for preseruing health of body and length of life. Whence it is said: *He that dieteth himselfe, prolongeth life.* Which the profound *Stagirian* confirmes in these words: *To abstaine from riot and superfluity, is the soueraign'st prescription or physicke for the body.*

Eccles. 37.30.

Arist. de reg. Princ.

Now to descend to the second *branch* of our diuision in this *Obseruation*; wee might here enumerate those many odious and inhumane effects, which haue and doe daily arise from the violence of this *Wanton fancy* or *Wandring frenzy*; and what tragicke euents

it

FANCY.

it hath in all times produc'd : but they would seeme relations too full of horror to your modest and timerous Natures. Onely let mee tell you, if you desire to be satisfied in subiects of that kinde, our *Italian* Stories will afford you variety : Where indiscreet Loue clozeth her dolefull Scene with so miserable an *Exit*, as no Pencill can expresse any picture to more life, than an historicall line hath drawne out the web of their miseries. So as, that ancient Adage might seeme verified : That from slaues and miserable people God hath taken away the one halfe of their *vnderstanding*.

Now to cure this desperate malady (though to you the cure, I hope, be needlesse, being free from all such violent distempers;) the best and soueraignst receit is to fortifie the weaknes of your sexe with strength of resolution; that, with incessant deuotion. Be not too liberall in the bestowing of your fauors; nor too familiar in publike conuerse. Presume not too much on the strength of a weake Fort. Make a Contract with your eyes not to wander abroad, lest they bee catch'd in comming home. Treat not of loue too freely; play not wagges with the blinde boy; hee has a dangerous ayme, though he hath no eyes. Sport not with him, that may hurt you; play not with him, that would play on you. Your Sports will turne to an ill iest, when you are wounded in earnest: the *Fly* may be then your Embleme:

So long the foolish Fly *playes with the flame,*
Till her light wings are cinged in the same.

Fly to an higher Sphere: you are yet vntouch'd; this *wandring frenzy* hath neuer yet surpriz'd you; preuent the meanes, and it shall neuer inuade you. Be not such foes to your selues, as to purchase your owne disquiet. Examples you haue of all sorts, both to allure and deterre you. Pure loue admits no staine.

Such

FANCY. Such a *fancy* is neuer incident to a *frenzy*. If euer then you entertaine any Loue, let it be such as brings with it a vertuous solace; for all others, howsoeuer they may seeme to promise some perfunctory delight, they euer cast vp their last account with repentance.

How *Fancy* may be checked, if too wilde.

VVHen a man bleeds at the nose, and through abundance of blood is brought in danger of his life, the Physitiã lets him bleed in his arm to turn the course of the blood another way. If Loue issue out in too violent a streame, it is to be cooled by a temperate expostulatiõ with *Fancy*: or else by fixing our eie vpon some more attractiue obiect, diuert the course of that maddirg passion. Expostulate with *Fancy*, thus you may, safely & freely. "How is it with me? "Mee thinkes, it fares otherwise than it hath done "formerly. A strange distemper I find in my mind; "and it might seeme to resemble Loue, if I knew "the nature of it. Loue! Can virgin-modesty re- "turne that *accent*, and not blush? Yes; why not? "If the Obiect affect be worthy louing. And if not, "what then? Is not the Iouer euer blinded with af- "fection towards his beloued? He, who may seeme "a *Therstites* to another, may be a *Paris* in mine eye. "Were he poore as *Irus*, *Fancy* makes him dearer "to me, than the wealth of *Crœsus*. Yea, but a lit- "tle aduice would doe well. Art thou perswaded "that this *Non-pareill*, thou thus affectest, hath de- "dicated his seruice onely to thee? Yes; his pro- "tests haue confirm'd him mine. Besides, his conti- "nuall presence seconds what hee protests: That "houre is tedious, wherein hee sees me not; those "pleasures odious, which my presence accompanies "not. His eye is euer fixed on me; his sole discourse "is to me. What I affect hee embraceth with de-

light;

"light; what I dis-relliſh, hee entertaines with "diſtaſte.

Theſe, I muſt confeſſe, (*Gentlewoman*) are promiſing arguments of vnfained loue: yet may all theſe erre, and conſequently leaue you in a miſerable Error. Your *True-loue* may proue a *Iaſon* or a *Theſeus*, and leaue you in the bryers for all your confidence. You ſay, his Proteſts haue confirm'd him yours; he hath atteſted *heauen* to beare record of his loue. Alas of Credulity! Take heed he play not the part of that ridiculous Actor in *Smyrna*, who pronouncing, *O heauen!* pointed with his finger to the ground. Or like that nameleſſe Louer, who ſolliciting a Gentlewomans affection with aboundance of amorous Rhetoricke, concluded with this Emphaticall proteſt; *that ſhee was the onely Miſtreſſe of his thoughts*: which concluſion being ouerheard by one to whom not long before vpon like proteſts hee had ingag'd his faith; ſhe replied, *Doe not beleeue him*, Gentlewoman; *the ſelfe-ſame Arbour where you now are, might witneſſe that he hath made the very like proteſts vnto me, many times before.*

FANCY.

Trialls in affaires of this nature haue euer a truer touch than proteſts. It is eaſie for beauty to extort a vow, or a temporary proteſt; which many times is as ſoone forgot as made. Let not theſe them worke on your Credulity.

There be, I know (and ſo all be that are truly *generous*) who, rather than they would infringe their faith, would ingage their life. But all are not of that noble temper. Others there bee, who can tip their glozing tongues with Rhetoricall proteſts, purpoſely to gull a credulous Creature, for the purchaſe of an vnlawfull pleaſure; which obtain'd, they leaue them to bemoane their loſt honour. With more ſafety therefore may you ſuſpect, than too raſhly affect. It will

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will not be amiſſe for you to *reade* him, before you *chuſe* him. As thus; "Hath his faire carriage got "him eſtimation where he liues? Hath hee neuer "inur'd his tongue to play Hypocrite with his "heart; nor made Ceremoniall proteſts to purchaſe "a light Miſtreſſe? Hath he kept a faire quarter, and "beene euer tender of his vntainted honour? Hath "he neuer boaſted of young Gentlewomans fauors, "nor runne deſcant on their kindneſſe? Hath hee "kept himſelfe on euen boord with all the world, "and preſeru'd his patrimony from ingagement? "Hath hee euer ſince hee vow'd himſelfe your ſer-"uant, ſolely deuoted himſelfe yours, and not im-"mix'd his affection with forraine beauties? Chuſe "him, hee well deſerues your choyce; in which "choyce, let this be your impreze; *My choyce ad-"mits no change.*

To be ſhort; the bleſſing which *Boaz* pronounced vpon *Ruth*, ſhall like a honey-dew diſtill daily from the lippes of your husband. *Bleſſed be thou of the Lord, my Spouſe; thou haſt ſhewed more goodneſſe in the latter end, than at thy beginning, in as much as thou followeſt not young men, were they poore or rich.* Contrariwiſe, where you find no ſuch demeriting reſpects in him, who makes loue vnto you; *Checke* your *wilde Fancy* by time, leſt a remedileſſe *Checke* attend your *Choyce.*

Couertly knew that vnfortunate Lady how to paint out her griefe, the extent whereof her tongue-tide paſſion could not relate; When like a *fruitfull vine*, ſhee had brought forth many faire and promiſing branches to a debaucht husband, by whoſe profuſer courſe, her hopes which ſhee had ſtored in her numerous progeny, periſhed, and her ſelfe through griefe irrecouerably waſted; ſhee wrote theſe penſiue lines with a Diamond in her Chamber

ber Window, to giue a liuing ſhadow to her laſting ſorrow. FANCY.

Vp to the Window ſprung the ſpreading Vine,
The dangling Apricocke, and Eglantine;
Since when, that vine and branches too were found
Shred from their root, laid ſprawling on the ground.

It is not ſo hard to giue comfortable counſel to the ſorrowfull, as to finde a fit ſeaſon when to giue it. I would haue you, whoſe more noble parts promiſe much comfort to your families, giue ſuch attention to ſeaſonable counſell, as you may preuent all enſuing occaſions of ſorrow. It is the condition of an inconſiderate perſon, who neuer foreſees his fall, to cloze the iſſue of his misfortunes with this improuident concluſion; "I would neuer haue thought that this "ſhould haue thus come to paſſe; I neuer dream'd "of this Euent. It will be more vſefull and beneficiall to you, to *checke* your wilde *Fancy*, if any ſuch ſeaze vpon you, than to giue way vnto it, and conſequently vndoe you. Repentance comes too late at Marriage-night. Affaires of ſuch weight and conſequence are not to be entertained without due aduice, nor ſeconded with raſhneſſe. In one word; haue you plaid a little too long with the flame? Haue you giuen too free acceſſe to your deſertleſſe louer? Haue you ſuffered your heart not onely to thinke of him, but with more intimate reſpect to harbour him? Lodge him no longer in that roome; it deſerues a farre better gueſt. I will not heare you, if you reply, and ſay; This is a Taske of impoſſibility. Continuance of time, with diſcontinuance of his preſence, will eaſily effect it. Meane time, fixe your eye vpon ſome more deſeruing obiect. Reuenge your ſelfe of that Conceit, that ſhall affreſh preſent him to you. So ſhall the *wildneſſe* of your *Fancy* be *checked*; your halfe-loſt liberty regained; and your affection

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afterwards planted, where it may be better acquited; there ſeated, where it may be more ſweetly ſeaſoned.

How *Fancy* may be checkred if too cold.

THere be *Haggards* of that wilde Nature, as they will by no meanes be reclaim'd; Neither Loue nor feare will cauſe them ſtoope to any Lure. Emblemes theſe are to ſuch wayward Girles, whoſe inflexible natures will neither be woo'd nor wonne at any rate. Theſe had rather dye for loue, than bee deem'd to loue. Their hearts are ſmeer'd ouer with *Salamanders oyle*, and will admit no heat. They may entertaine Suiters, but it is with that coldneſſe of affection, as the longer they reſort, the leſſer is their hope. They may boaſt more of the multiplicity of their Suitors, than their Suitors can of any probability to be ſpeeders. As it chanced ſometime in a Conteſt betwixt two Maids, who comparing one with the other their deſcents, friends, and Suitors: "*Make no compariſon with me*, replyed the one to the "other, *for I muſt tell thee, I haue more Suitors than thou* "*haſt friends, More ſhameleſſe you* (anſwered the o-"ther) *vnleſſe you meane to ſet vp an houſe of good fel-*"*lowſhip*. Theſe vnſociable Natures, who many times deferre making their choyce, till age bring them to contempt, and excludes them from all choyce, Or *Danaë*-like, liue immured in their Chamber, til their Fort be vndermined by ſome *golden* Pioner; detract much from the relenting diſpoſition of their Sexe. It is their honor to be woo'd & won. To be diſcreet in their *choyce*, and to entertaine their *choyce* without *Change*. Of ſuch I ſpeake, who haue not dedicated their dayes to Virginity; which is ſuch a Condition, as it aſpires to an Angelicall perfection. Good, (ſaith venerable *Bede*) is coniugall chaſtity, better

is

is viduall continency, but beſt is the perfection of Virginity. Yea, Virginity exceeds the condition of humane nature, being that, by which man reſembles an Angelicall Creature. Wee reade likewiſe, that the *Vnicorne*, when he can be taken by no force nor ſubtill Engine, will reſt and repoſe in the Lap of a Virgin. FANCY.

To thoſe onely I direct my diſcourſe, who haue a mind to take themſelues vnto the world, and to entertaine their *Louer*: but it is with ſuch cooleneſſe, as it driues their diſpaſſionate *Sweet-hart* into ſtrange extremes. And this proceeds commonly from an ouer-weening Conceit, which theſe dainty Damſels haue of their owne worth: with the apprehenſion whereof they become ſo infinitely taken, as they can finde none worthy their choyce. Of this diſdainefull opinion was that vnhappy Gentlewoman, who after many faire fortunes tendred, Suitors of deſeruing quality reiected, made her inceſtuous brother her licentious louer.

A crime deteſtable euen to Barbarians and bruit beaſts. Inſomuch as, it is reported of the *Camell*, that they vſually hood-winke him, when at any time they bring his mother vnto him; which act he no ſooner knowes, than hee tramples her vnder his feet, and kickes her to death with his heeles: ſo hatefull is Inceſt euen to bruit beaſts, whoſe natiue inſtinct abhorres ſuch obſcene commixtures. You, whoſe diſcreet affections haue caſt anchor, by making choyce of ſome deſeruing Louer; afflict him not with needleſſe delayes; if he merit your choyce, one day is too long to deferre him; if vndeſeruing, taxe your owne indiſcretion ſo raſhly to entertaine him.

Is it baſhfull modeſty that with-holds you? I commend it; it well becomes you. Chaſtity cannot ex-

FANCY. preſſe it ſelfe in a fairer Character, than in bluſhing lines of louing ſhamefaſtneſſe. Is it conſent of friends that detaines you? I approue that too; Theſe rites are beſt accompliſhed, when they are with conſent and conſort of friends ſolemnized. But if the ground of your delay trench either vpon ſome future expectance of better fortunes; or indifferency of affection in reſpect of your Choyce: the iſſue cannot poſſibly proue well, being built vpon ſuch weake grounds. For, to inſiſt curſorily vpon either of theſe two; Shall a deceiuing hope of preferrement diſpoſſeſſe him of your heart, whom perſonall deſerts make worthy of your loue? Looke to it; Such fortunes cannot purchaſe you content, which are got with an aged husbands contempt. It ſhewes a ſeruile nature, to caſhiere a faithfull Louer, becauſe he is poorer; and to preferre another leſſe deſertfull, becauſe hee is richer. This inconſtancy cannot ſucceed well, becauſe the foundation is grounded ill.

Againe, are you indifferent or Luke-warme in affection; in reſpect of your choyce? for ſhames ſake, what doe you make of loue? Doe you vſe it like a toy or tyre to put off or on as you like? Muſt it reſemble the faſhion? This day in requeſt, and next day out of date? This, indeed, is ſuch a coole and eaſie-tempered Loue, as it will neuer mad you; yet, truſt me, it may well delude you. *Fancy* will not ſo be playd with. You will obiect, I imagine, your ſtomacks are too queaſie to digeſt Loue. Why then did you euer ſeeme ſo greedily to feed on that, which your ſtomackes now cannot well digeſt? Haue you ſurfetted on the *ſubſtance*? Lay that aſide for a while, and beſtow your eye on the *Picture*. Such impreſſions haue ſharpened the dull affections of many Louers.

Alexander being much in loue with *Apelles*, as one

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one highly rapt with the exquisiteneſſe of his art, propoſed him that Modell for a taske, which hee of all others, affected moſt; commanding him on a time to paint *Campaſpe*, a beautifull woman, naked; which *Apelles* hauing done, ſuch impreſſion wrought the *Picture* in his affection, as *Apelles* fell in loue with her, which *Alexander* perceiuing, gaue him her. It is incredible, what rare effects were ſometimes drawne from a *Morian-Picture*, being onely hung vp in a Ladies Chamber. If ſuch impreſſiue motiues of affection draw life from a *Picture*, what may bee conceiued by the *Subſtance*? *Oris Apollo* writeth, that the Egyptians, when they would deſcribe the heart, & fit her with a proper Embleme, paint the bird *Ibis*: becauſe they thinke that no Creature, for proportion of the body, hath ſo great an heart as the *Ibis* hath.

It is the *Bird of loue* muſt be the Embleme of your heart. It is neither picture nor poſture can content her. Much leſſe theſe *inferiour pictures*, which we call *moueyes*: which are ſo farre from ſatisfying the affection, as they are onely for the Mold or Worldling: whoſe groſſer thoughts neuer yet aſpired to the knowledge of loues definition. As then, the precious ſtone *Diacletes*, though it haue many rare and excellent ſoueraignties in it, yet it loſeth them all, if it be put in a dead mans mouth: ſo *Loue*, though it bee a ſubiect ſo pure, as none of a more refined nature; ſo firme, as none of a more holding temper; ſo hot, as none of a more laſting feruour: yet becomes her ſplendour darkened, her vigor weakened, her feruor cooled, when ſhe is in a cold breſt entertained. Reſemble, rather, the *Iuniper-tree*, whoſe coale is the hotteſt, and whoſe ſhadow is the cooleſt: be hot in your *affection*, but coole in your *paſſion*. If you finde any thing which cooleth loue in you, remoue it; if any thing which vrgeth paſſion, quench it: contrariwiſe

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riwiſe, feed in you loues heat; but repreſſe in you all paſſionate hate. Take into your more ſerious thoghts, a view of his deſerts whom you affect: increaſe the conceit of them by ſuppoſing more than hee expreſſeth. The imagination of *Loue* is ſtrong, and works admirable effects in a willing ſubiect. Yet in all this, let not one ſtraid thought wrong your Mayden-modeſty ſo much, as to ſuggeſt to you a ſtraine of lightneſſe: Other Cloſet-treaties you may entertaine ſafely and freely, without touch of modeſty. As to thinke of the *honour* of that *State*, to which you are approaching; the mutuall Comfort from that myſterious vnion ariſing; how griefes will be attempered by one anothers ſuffering; how ioyes will bee augmented by one anothers ſharing. Theſe thoughts cannot but well become you; nor otherwiſe chuſe than with a pure affection inflame you; nor receiue leſſe than free acceptance from you.

Thus may that Loue, which ſeem'd before to haue beene as *chilled*, by theſe modeſt motiues bee *cheered*. That day no blacke Cloud ſhould by right ſit on your faire brow; no cold dampe ſeaze on your heart. You haue got one whom a ſacred gage hath made yours; with a cheerefull requitall render your ſelfe his. This cannot chooſe but highly pleaſe the pure eye of heauen, to ſee that *Myſterie* ſo ſweetly ſolemniz'd, which was honoured by Chriſt, with his firſt Miracle on Earth.

An attemperament of both.

IN this laſt branch of our *Obſeruation*, wee are to propoſe an *attemperament* of both thoſe indiſpoſed *Fancies* before mentioned, and deſeruedly taxed. Firſt, the *wildeneſſe* of the one; ſecondly, the *cooleneſſe* of the other: by ſeaſoning them both with an indifferent *temper*.

In

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In a *Vine*, wild and luxurious branches are to bee pruned, that ſuch as are free and kindly may bee better cheriſhed. In the ſpirituall field of your heart, is neuer to be expected any fruitfull increaſe of vertues, till there be weeded out of it all the thornes of vices. The difference betwixt a *Wiſe* and *wilde* Loue, is this: the one euer deliberates before it loue; the other loues before it deliberate. The firſt queſtion that ſhe askes, who *wiſely* loues; "Is he, who is here recommended to my choyce, of good repute? Is he rich "in the endowments of his minde? Next queſtion ſhee askes, are of a lower ſiege: "May his perſonage giue content? Are his fortunes ſuch, as may "not beget in loue a contempt? Thus beginnes ſhee that loues *wiſely*, with goods inward, and ends with outward; whereas, ſhee that loues *wildly*, beginnes with outward, and ends, or elſe neuer remembers the inward: "Is hee, you tender to mee, of promiſing "perſonage? Is hee neat in his cloathes? Complete "in his dreſſe? Can he Court mee in good words? "and perfume them with ſweet proteſts? Can hee "vſher me gracefully in the ſtreet? and in his very "pace expreſſe a reſerued ſtate? Next queſtion ſhee askes, muſt be neare the ſame verge: "Is he rich in "Manors? Hath not fortune made him a younger "brother? Can he, to buy himſelfe honour, pawne "the Long-acre? May his ſwelling meanes furniſh "me of Coach, Caroach, and daily fit mee for ſome "*Exchange* trifles? I haue a moneths mind to ſee the "man! Hee cannot but deſerue my loue. Wherein ſhee ſayes well, for in very deed hee could deſerue little elſe. Now as the *former*, ſeldome beſtowes her ſelfe, but where ſhee findes content; ſo the *latter*, ſeldome or neuer, but either ſhe with her Choyce, or her Choyce with her falls into contempt. The reaſon is, this *wilde* Girle neuer cares for more than to be

FANCY. be married. If ſhe may but ſee that day, it accompliſheth her content: though ſhee haue but one Comicall day all her life. Yea, it is as well as can be expected from her hands, if ſhe attaine that *ſtyle* without ſome apparant *foile*. Such as theſe I could wiſh, to preuent the worſt, they were married betime, leſt they marre themſelues before time. Albeit, moderate reſtraint, ſeaſonable aduice (preſuppoſing ſome ſeeds of grace to worke on) haue wrought ſingular effects in many of theſe *wilde-ones*, who afterwards became graue and modeſt Matrons.

To you then, *kind-hearts*, am I to recommend ſome neceſſary cautions, which carefully obſerued, may make you wiſer than you thought of; and cauſe you haue a tender care of that, which before you had neuer mind of. Your breſts are vnlock'd, your tongues vnty'd; you cannot loue, but you muſt ſhew it; nor conceiue a kinde thought, but you muſt tell it. The *Index* of your *hearts* you carry both in your *tongues* and *eyes*; for ſhame, learne *ſilence* in the one, and *ſecrecy* in the other. Will you giue power to an inſulting Louer, to triumph ouer your weakeneſſe; or which is worſe, to worke on the opportunity of your Lightneſſe? Doe not; rather ramme vp thoſe *portells* which betray you to your enemy, and preuent his entry by your vigilancy. Keepe home and ſtray not, leſt by gadding abroad, you incurre *Dinahs* fate. You haue Conſorts of your owne ſexe to paſſe time withall; their ſociety wil teach you to forget, what is better forgot than kept. Let not a ſtraid thought betray your innocency. *Checke* your madding *Fancy*, and if it vſe reſiſtance, curbe it with reſtraint. It will doe excellently well, if you forbeare to reſort to places of publike meeting; till you haue drawne vp and ſeal'd a Couenant with your eyes, to ſee naught that they may not lawfully couet. Theſe, when they wander,

der, they breed in the heart, a dangerous distemper. Lastly, addresse your imployment euer to something that is good; so shall your *fantacy* finde nought to worke vpon that is ill. This shall afford you more liberty, than the whole worlds freedome can afford you. FANCY.

Now to you, *Coy ones*, whom either *coldnesse* of nature hath benummed, or *coynesse* hath made subtill to dissemble it. You can looke and like, and turne another way, where you like most. No obiect of loue can take you, till it ouertake you. Be not wise too much. True affection cannot endure such dissimulation. Diuide not him, whom you loue, into such extremes: you may be modest, and spare a great deale of this *Coynesse*; It is the rule of Charity to doe as you would be done to. Now, would it content you to be entertained with disdaine, where your deserts merit acceptance? Rectifie this then in your selues, which you would not haue done by another to your selues. It is an ill requitall, to recompence fancy with contempt, or constant loue with disdaine. This were to incurre ingratitude, a vice so odious, as no age could finde euer ought more vnciuilly impious. I do not moue you to be too open-hearted, or if so, not too liberally to expresse it; this were no discouery of *fancy*, but *folly*. So conceale your loue, as your louer may not despaire of all hope to obtaine your loue. Indifferent Curtsies you may shew without lightnesse, and receiue them too in lieu of thankfulnesse. I leaue it to your discretion to distinguish times and places; for these may either improue or impaire the opportunity of such like Curtsies.

Doe not immure your beauties, as if a iealousie of your owne weaknesse had necessitated this restraint. There can be no *Conquest*, where there is no *Contest*. Conuerse with loue; conceit with your selues whom

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you could like. This your *cooler* temper may admit, and ſtill retaine that liberty which is fit.

Falconers vſe many meanes to make their Hawks ſharpe; they begin with ſhort flights, till weathring bring them to endure longer. *Pigmalions* image receiued not life in all parts at once; firſt, it took warmth, after that, vitall motion. Is loue *coole* in you? let a kindly warmth heat that coldneſſe. Is Loue *dull* in you? let a liuely agility quicken that dulneſſe. Is loue *coy* in you? Let a louely affability ſupple that coyneſſe: So, in ſhort time, you may haue a full reliſh of loues ſweetneſſe.

Now wee come to the *attemperament* of theſe; wherein we are to extract out of groſſer mettals ſome pure Oare, which wee muſt refine, before it can giue any true beauty to this ſpecious palace of loue. Draw neare then, and attend to what of neceſſity you muſt obſerue; if euer you meane to deſerue HER loue, whom you are in Ciuility bound to ſerue.

Pomp. Mela.

In *Sicilia* there is a fountaine called *Fons Solis*, out of which at Mid-day, when the Sun is neareſt, floweth cold water; at Midnight, when the Sunne is fartheſt off, floweth hot water. This ſhould be the liuely Embleme of your ſtate (*Gentlewomen*:) who, now after thoſe cooler vapours of your frozen affection diſperſed, thoſe lumpiſh and indiſpoſed humors diſpelled, and thoſe queaſie riſings of your ſeeming *coyneſſe*, diſpoſſeſſed; haue felt that chaſte amorous fire burne in you, which will make you of ſhamefaſte Maids, modeſt Matrons. When the heat of paſſion is at Mid-day, I meane his full height, with thoſe, to whom faith hath engag'd you, and loue, before the hoſtage of that faith, confirm'd you; then are you to reſemble the quality of that fountaine, by flowing with *cold water* of diſcretion and ſweet temper, to allay that heat; leſt it weaken thoſe you loue, by giuing

An Explanation of the Embleme.

uing way to paſſion, which patience cannot chuſe but loath. Againe, when heat is fartheſt off, and prouidence begins to labour of a lethargy; when ſeruants remit their care, neglect their charge, and the whole family grow out of order, through the coldneſſe of a remiſſe Maſter; reſemble then that fountaine, by flowing with *hot water*; win and weane theſe whom loue and loyalty haue made yours, with warme coniugall teares, to compaſſionate their neglected eſtate, and by timely preuention to auert the fate of improuident husbands.

FANCY.

Or thus, if you pleaſe, may you make your ſelues gracious Emblemes of that fountaine: Doth the Sun ſhine at Mid-day, and in his fulleſt height on you? Do the beams of proſperity reflect brightly on you? Flow with *cold water*; allay this your heat and height of proſperity, with ſome cooling thoughts of aduerſity, leſt proſperity make you forget both the Author of it, and in the end how to beſtow it. Againe, doth the Sunne ſhine fartheſt off you? Doth not one ſmall beameling of proſperous ſucceſſe cheere you? Flow with *hot water*; vanquiſh aduerſity with reſolution of temper. Deſiſt not from labour, becauſe fortune ſeconds not your endeuour. To conclude, as your *wild fancy* (if you were euer ſurpriz'd of any) is now rectifi'd; your *coolneſſe* heatned; your *coyneſſe* baniſhed; ſo conforme your ſelues to them, whom *one heart* hath made one with you, as no Clowd of aduerſity may looke ſo blacke, no beame of proſperity ſhine ſo cleare, wherein you may not with an equall embrace of both eſtates, beare your ſhare.

Another proper application of this Embleme.

THE ENGLISH Gentlevvoman.

Argument.

Gentility *is deriued from our Anceſtors to vs, but ſoone blanched, if not reuiued by vs*; Vertue *the beſt* Coat; *A ſhamefaſte red, the beſt colour to deblazon that* Coat; Gentility *is not knowne by what we* weare, *but what we* are; *There are* natiue ſeeds *of goodneſſe ſowne in* generous bloods *by lineall ſucceſſion*; *How theſe may be ripened by inſtruction.*

Gentility.

Obſernat. 7.

Gentility is deriued from our Anceſtors to vs, but ſoone blanched, if not reuiued by vs.

GENTILITY conſiſts not ſo much in a lineall deblazon of Armes, as perſonall expreſſion of vertues. Yea, there is no Ornament-like vertue, to giue true beauty to deſcent. What is it to be deſcended great? to retaine the priuilege of our blood? to be ranked higheſt in an Heralds

Gentility.

Heralds booke? when our liues cannot adde one line to the memorable records of our *Anceſtors*? There ſhould be no *day* without a *line*, if we deſire to preſerue in vs the *honour* of our *Line*. Thoſe *Odours* then deſerue higheſt *honours*, that beautifie vs liuing, and preſerue our memory dying. Should we call to mind all thoſe our *Anceſtors*, who for ſo many preceding ages haue gone before vs; and whoſe memory now ſleeps in the duſt; we ſhould, perchance, finde in euery one of them ſome eminent quality or other, if a true ſuruey of their deſeruing actions could bee made knowne vnto vs: yea, we ſhould vnderſtand, that many of them held it their higheſt grace, to imitate their Predeceſſors in ſome excellent vertue; the practice whereof they eſteemed more prayſeworthy, than the bare title of *Gentility*. Now, what iuſt reproofe might we deſerue, if neither thoſe *patternes*, which our *Anceſtors* had, nor the vertuous examples of our *Anceſtors* themſelues, can perſwade vs to be their followers? Their blood ſtreames through our veynes; why ſhould not their vertues ſhine in our liues? Their mortality we carry about with vs; but that which made them immortally happy, wee retaine not in vs. Their *Gentility* wee claime; the priuileges they had by it, we retaine. Meane time, where is that in vs, that may truly *Gentilize* vs, and deſigne vs theirs? What a poore thing is it to boaſt of, that our blood is nobler, our deſcent higher? Tell me, can any one preſcribe before *Adam*? And what ſhall he finde in that firſt *Anceſtor* of his, but *red clay*? The matter whereof he was made, it was no better; nor can we ſuppoſe our morter to bee purer. Hee moſt emphatically deſcribed our Genealogy, who cryed, *Earth, Earth, Earth.* *Earth* by Creation, Condition, Diſſolution. No leſſe fully vnderſtood he the quality of his Compoſition, with the root

root from whence he tooke his beginning, who called *Earth* his *Mother*; *Wormes* his *Brethren* and *Sisters*. His Kinsfolkes hee could not much boast of, they were such inferiour Creatures; no strutters in the street, but despicable Creepers. *Gentility.*

Let me now reflect vpon you, *Gentlewomen*, whose *generous* birth should bee adorned with *vertuous* worth, and so make you mouing Obiects of imitatio, nboth in life and death.

Are you nobly descended? Ennoble that descent with true desert. Doe not thinke that the priuilege of greatnesse, can bee any subterfuge to guiltinesse. Your more ascending honour requires more than a Common lustre. In places of publike resort you challenge precedency, and it is granted you. Shall the highest place haue the least inward grace? No; let not a word fall from you, that may vnbeseeme you. Others are silent when you discourse; let it be worth their attention; lest a presumption of your owne worth draw you into some friuolous excursion. There is not an accent which you vtter, a sentence you deliuer, any motion in your carriage or gesture, which others eye not, and eying assume not. Your Retinue is great; your family gracious; your actions should be the life of the one, and line of direction to the other. To see a light Lady descending from a noble Family, is a Spectacle of more spreading infamy, than any subiect of inferiour quality. I cannot approue of this Apish kinde of formality, which many of our better sort vse; it detracts from their *descent*, to make *affectation* their *Tutresse*. They were free-borne; nothing then that is seruile can become them. It is nothing to retaine the fauour or feature of your *Ancestors*, and to estrange you from that which truly dignifi'd your *Ancestors*.

Vertues haue more liuing Colours, and are seconded

Gentility.

ded with more lasting honours than any outward beauties. You deceiue your selues, if you thinke that honour receiued her first life from descent; no, It was *demerit* that made *descent* capable of honour. A Pedigree argues your *Gentility*: but had not some deseruing action beene, you had neuer attained to any noble Pedigree. For *Gentility* is not to be measured by antiquity of time, but precedency in worth. If brackish, or troubled water seldome come from a pure Spring; wild and vnsauory fruit from a good tree; whence is it, that noble Predecessors, whose pure blood was neuer corrupted with any odious staine, should bring forth such degenerating scienes? Surely, this generally proceeds from the too much liberty that is granted to our youth; whose inclinations, though otherwise good and equally disposed, are vsually by *Custome*, which becomes a *Second nature*, miserably depraued. Society they affect, and this infects them; repaire to publike places they admit, and this corrupts them. Those eminent examples which their Noble Progenitors left them, become buried with them. They comply with the time; *Vertue* (they say) can hardly subsist, where *Vice* is in highest request. What though *Plato* aduise them to make choyce of the best way of liuing, which may be easily effected by assiduate vse and daily custome: they haue learned to inuert his rule, by affecting that custome most, which tends to the practice of vertue least. Besides, there is another reason which may be probably alleaged, why *generous descents* become so much corrupted; and vertuous Parents by vitious Children so frequently seconded. Our Nobler women, though in other respects truly imitable, and for their vertuous Conuersation admirable; come short in one peculiar duty, which euen Nature exacts of them, and which being duely perform'd, would, doubt-

doubtlesly, no lesse enable and ennoble them who are descended from them, than any particular, were it neuer so powerfull, that could informe them. These which are mothers by generation, are seldome their Nursing-mothers by education. No maruell then, if they degenerate, when they partake of the natures of other women. Though their owne mothers blood streame through their veines, a strangers milke must feed them, which makes them participate of their *nature*, as they are fed with their *substance*. Where-soeuer the Nurses milke is receiued, the Nurses manners are likewise retained. Whence it was, that *Chrysippus* expresly commanded that the very best and wisest Nurses should be made choice of; that what *good blood* had infused, might not by *ill milke* be infected. It was the ioynt aduice both of *Plutarch* and *Phauorine*, that a mother should bee her childrens Nurse: because, commonly, with the milke of the Nurse, they sucke the quality or condition of her life. Yea, according to ancient Decree, women were bound to nurse their owne children, and not to haue any other women (vnlesse necessity enforc'd them) to nurse them. *Gentility.*

Let this then bee rectifi'd; yee, whose Noble descents haue made you eminent in the eye of the world; and whom Gods blessing hath made fruitfull Mothers, to bring forth a faire and hopefull increase vnto the world: nurse them with your owne milke; this will expresse in you a motherly care to them; & beget in them a greater measure of child-like loue to you. Your care, the more it is parentall, will exact of them a loue more faithfull and filiall. Nurse them, I say, with the milke of your owne brests to feed them; with the milke of your owne liues to informe them. So shall their actions proue them to bee your Successours; when they shall not onely *deriue* their

Gentility.

blood from you, but on this Theatre of humane frailty, ſhall publiſh themſelues to be true *repreſenters* of you. For in vaine is your blood to them *deriued*, if your memory by their vertues be not *reuiued*. Giue them then that which may make them yours. Goodneſſe may bee blamed, but her ſucceeding memory can neuer be blanched. Thus ſhall you not onely ſhew your ſelues worthy of that *houſe*, from whence you came, but after your period on earth, bee receiu'd into a more glorious houſe in time to come.

IT is not the Nobility of *deſcent*, but of *vertues*, that makes any one a gracefull and acceptable Seruitour in the Court of heauen. Houſes are diſtinguiſhed by *Coats* and *Creſts*; but theſe are dignifi'd by ſomething elſe.

Vertue the beſt *Coat.*

In Heraldry, thoſe are euer held to be the beſt *Coats*, that are deblazoned with leaſt charge. Conſequently, then muſt *vertue* needs be the *beſt Coat*. Shee requires the leaſt charge; in her attire, ſhee is not ſumptuous; in her fare, delicious; nor in her retinue (the more is the pitty) numerous. She confines her deſires vpon earth within a ſtrait Circumference; a very ſmall portion of that mettall will content her. She ſees none ſo great in the Court, as may deſerue her enuy; none ſo rich in the City, as may beget in her an earthly deſire; none ſo repos'd in the Countrey, as to induce her to change her ſtate. Shee is infinitely happy, in that ſhee aymes at no other happineſſe, than where it is to bee found. Ambition may diſplay her Pie-colour'd flagge; but ſhee will neuer get *vertue* to be her follower: Her deſires are pitcht vpon a farre more tranſcendent honour, than theſe *State-corriuals* on earth can ere afford her;

or

or by their competition take from her. Pleasure may cast out her Lure, but *vertue* is so high a flyer, as shee scornes to stoupe to ought vnworthy of her: it pleaseth her to contemplate that on earth, which she is to enioy in heauen. Profit may seeke to vndermine her; but all her pollicie cannot worke on *vertues* constancy. Content is her Crowne; Contempt of the world, her care; what worldlings seeke, she shuns; whence it is, that her beauty, in the darkest Night of aduersity, shines. In a word, shee is an absolute Commandresse of her selfe; and easie is it to haue that Command, where no turbulent passions labour to contend. *Gentility.*

Farre otherwise is it with those, who be they neuer so *generously* descended, popularly graced, nor powerfully guarded, yet being not adorned with this *Creast*, distinguished by this *Coat*, they can neither enioy freedome within, nor safety without.

Lewis the eleuenth had a conceit, which, no doubt, proceeded from his melancholicke and indisposed humour, that euery thing did stinke about him; all the odoriferous perfumes, or fragrant sauours they could get, would not ease him, but still he smelled a filthy stinke. So fares it with them, whose corrupt hearts, like musty vessells, not throughly seasoned with *vertue*, send forth no other smell than what is most distastefull to a pure and well-disposed minde. Now, there bee many, who make an outward semblance of conscience; and promise to the world apparant arguments of their vprightnesse; whose inward Cells, like corrupt Charnell-houses, afford nothing but filthinesse. Yea, these, to make the world more confident of their sanctity, will not sticke to condemne themselues, dis-value their owne worth, and rank them amongst the vnworthiest that breath on earth. Yet, though they dispraise themselues be-

Gentility.

fore others, they cannot endure to bee disprayſed by others. Whereof we read one excellent example to this purpoſe: There was a certaine woman, who had taken her ſelfe to a Cloyſter-life, and ſeemed very deuout; ſo as ſhee vſually ſaid to her Confeſſor, who came often vnto her, to heare her Confeſſion, and partake of her Deuotion: "*Good father, pray vnto* "*the Lord for mee; for I am a woman ſo euill, yea, euen* "*ſo vtterly nought, as I much feare leſt the Lord puniſh* "*others for my ſinnes.* Vpon this, the Prieſt out of a "diſcreet zeale, deſired to try whether there were "in her the foundation of true humility or no. Next "time therefore, that ſhee vttered the like words "vnto him, ſaying; *That ſhee was the very worſt of all* "*women*; the Prieſt forthwith anſwered: *I haue of-* "*ten times at many hands heard thus much of thee before* "*this.* Whereat ſhe being preſently incenſed, replyed: "*You lye in your throat: And whoſoeuer hath told you, or* "*reporteth ſuch things of mee, are all lyers.* To attemper "which immoderate paſſion, the Prieſt humbly re- "turned her this anſwer: *Now I perceiue thy pride and* "*hypocriſie; for as much as thou ſpeakeſt that of thy ſelfe,* "*which thou diſdaineſt any other ſhould ſpeake of thee.* "*And this is no ſigne of true humility, but of inward pride* "*and groſſe hypocriſie.*

Theſe diſſembled, be they neuer ſo aſſiduate, ſemblances, are no colours for *Vertues creſt*. They muſt be dyed in graine, or they will not hold. Theſe, who expreſſe modeſty in their outward carriage, are good examples to thoſe that conſort with them; yet if their priuate Parler be a witneſſe of their diſhonor, they deface the figure of goodneſſe in themſelues. *Vertus* conſiſts not in ſeeming, nor piety in appearing, but practiſing. What is it to bee outwardly retyred from the world, and inwardly affianced to the world? How are thoſe women in *Turkie* affected, that moſt

part

part of the yeare come not abroad? Those *Italian* and *Spanish* Dames, that are mewed vp like Hawks, and lockt vp by their iealous husbands? This is such an enforced restraint, as it many times begets loose desires in the restrained. It is the prevention of occasion that crownes vs. More prayse-worthy were those women of *Sio*, could they confine their actions within the bounds of modesty, than these restrained libertines. For those Iland Women, as they are the beautifull'st Dames of all the Greekes, so haue they more liberty granted by their auaricious husbands, than all the Dames in Greece. For their wiues prostitution is their promotion. So as, when they see any stranger or promising factor arriue, they will presently demand if he would haue a Mistris: which, for want of better supply, they mercenarily tender him in the person of their owne wiues: so willing are they to weare the lasting Badge of infamy, for base lucre or commodity.

Gentility.

It is not then an enforced moderation of our affections, that deserues the stile of goodnesse. Wee are to enioy freedome in our desires, and ouer those a noble Conquest, if we merit the name of *vertuous*.

Come then, *Gentlewomen*, you see what *Coat* will honour your *House* most. Other *Coats* may be blanched by corruption of blood; or blemished by some other occurrent: but this is so pure as it will admit of no staine. Fantasticall & false prophecies may be ominously aduanced, published, & dispersed, vpon Arms, Fields, Beasts, or Badges, against which our Lawes haue ordained necessary prouiso. But no *Augur*, *Seer*, or *Soothsayer* can by any such grounded Diuinatiō, detract from the cōstant beauty or splendor of his *Coat*.

Soueraignizing *Saladine*, after he had made himselfe a terrour to many potent Princes, by making them his Subiects, who neuer till then knew what sub-

Gentility.

ſubiection meant; after he had atchieued ſo many proſperous victories, taken in ſo many flouriſhing Prouinces, and attained the higheſt degree of an imperiall greatneſſe; being ſurprized by ſo mortall and fatall a malady, as he deſpaired of recouery: called his Chiefetaine or Generall before him, and bad him haſte away to the great City *Damaſcus*, and there in the midſt of that populous City, to fixe his ſhrouding-ſheete vpon a Spheare, and diſplay it like a banner, with theſe words; *This is all that Soudan Saladine hath left of all his Enſignes.* How happy had that Emperour beene, if after ſo many memorable exploits done by him liuing, ſo many imperiall trophies of his diſperſed victories erected by him breathing, he had reſerued this *Coat* to haue memoriz'd him dying?

Dorcas Coats were brought forth and ſhown, after ſhe departed. So liue, that your beſt *Coats*, which are your *vertues*, may giue teſtimony of you, when Earth ſhall receiue you. Let not your *Gentility* become blaſted with infamy, nor your Noble families labour of that ſcarcity, as not to giue *vertue* all hoſpitality. Diuinely ſung our Moderne Poet:

To be of gen'rous *blood and* Parents *borne*,
And haue no gen'rous vertues, *'tis ſcorne.*

Let it be your higheſt ſcorne, to ſtoupe to any baſe thought. It is not priority nor precedency of place, but propriety and proficiency in grace that makes an honourable Soule. That Cloath is of moſt worth that weares beſt: and that faſhion of moſt eſteeme that holds longeſt in requeſt. *Vertue* is right *Sempiternum* for weare; and of that complete faſhion, as with Chriſtian women it growes neuer out of date. Make choice of this ſtuffe then to ſuite you, of this *Coat* to gentilize you. All others are but counterfeits

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in comparison of her; whole property it is to honour those that serue her; harbour those that flye for refuge to her; and to reward those who constantly stand in defence of her honour. There is nothing can wound you, being thus armed; nothing ill-beseeme you, being thus adorned; nothing disparage you, being thus honoured. Heraldry findes a *Coat* for your house, but *Vertue* findes honour to grace your person. Retaine those diuine impressions of goodnesse in you, that may truly ennoble you: display your *gentility* by such a *Coat*, as may best distinguish your family; so shall you liue and dye with honour, and suruiue their fame, whose onely glory it was to enioy fortunes fauour.

Gentility.

PAinters are curious in the choice of their colors, lest their Art become blemished, through those decaied colours, wherewith their Pictures are portrayed. Some are of opinion, that the receit of Painting or Colouring the substance of glasse through, is vtterly lost; neither that these late succeeding times can regaine, as yet, that mysterious perfection. Farre more is it to be doubted, lest *vertue*, which we haue proued by infallible arguments to be the best *Coat*, want her true colour, and consequently become depriued of her chiefe lustre. Some Pictures, I know, will doe well in white; yet it is colour that giues them life, Beauty neuer darts more loue to the eye, nor with quicker conuoy directs it to the heart, then when it displayes her guiltlesse shame in a crimson blush. There is *one flower* to be loued of women, which is the chiefest flower in all their garden; and this is a *good red*, which is shamefastnesse. These standing colours are slow wooers to discreet Louers. *Vertues Coat* then is best *deblazoned* when a *shamefast red* breathes vpon it. Proto-

Nazian. A shamefaste red the best Colour to deblazon *vertues Coat.*

Gentility.

Protogenes tables, wherein *Bacchus* was painted, and all his furious *Bacchanals* to life displayed, moued King *Demetrius* to such admiration, during his siege of the City *Rhodes*, that where hee might haue consumed the City with fire, and buried the glory thereof in ashes, would not for the preciousnesse of that table: soas, protracting time by staying to bide them battell, wonne not the City at all. If a liueleſſe Picture could enforce such affection in a knowing Commander, what effects may we thinke will a liuing substance produce? Truth is, there is such sweet and amiable correspondence betwixt *vertuous* beauty, and *shamefaſte* modesty, as the one cannot subsist without the others society. Not a light passage can want the attendance of a blush, whileſt modesty is in presence. Yea, though sheebe not conscious of any conceit, that might beget in her face a shamefaste blush; out of a modeſt Compassion shee will not sticke to blush, when she obserues ought in another, deseruing blame. Her eares glow at any light report; which, leſt they should grow too credulous, shee fortifies with reason, to oppose the too easie entrance of suspition. Shee partakes of no resemblance lesse than that of the *Chameleon*, whose naturall property it is to represent all Colours saue white. She is a milde and moderate interpretor of others actions; but a serious Censor of her owne. Light discourses, which tend rather to the deprauing of the hearer, than ministring any vsefull subiect to an attentiue Obseruer, she excludes; vnciuill Complement shee abhorres; what onely is modeſt she approues; and seconds her approuement with a gracefull smile. She holds an infected minde to be more dangerous than an infected house: such Company shee shunnes, on whom the rayes of *vertue* seldome or neuer shine. There is not that Condition, bee it neuer so meane, which

which shee cannot with cheerefulnesse entertaine: so as, shee holds outward pouerty the best enricher of an inward family. Her desires are so equally poyzed, as shee neither seekes more than shee enioyes, nor wants freedome to dispose of what shee enioyes. Honour shee affects, yet with no such eagernesse, as to hazzard the losse of a dearer honour, for so vncertaine a purchase. Friends and fauourites she admits, and with that constancy, as it neither repents her of accepting, nor them of tendring such vertuous fruits of amity. *Gentility.*

Here you haue her, *Gentlewomen*, who will tell you, and in her selfe exemplifie what shee tells you; that *modesty* is the choycest ornament that can adorne you. Now if you purpose to trace her path, or conforme your selues to her line; you must worke on your affections, to embrace what shee loues, and reiect whatsoeuer she loathes. Are you conuersant at any time with such *protesting seruants*, as make deepe Oaths meere Complements; and whose tongues are witty Orators in running descant on a wanton Tale? These are such Consorts as *Modesty* would be loath to conuerse with. She can neuer endure any of these discourses without an angry blush. Should you delight in these, you should quickly heare her out of a vertuous passion, cry out with the Poet:

O Age! most of our women know not now,
What 'tis to blush, till painting tell them how,

Againe, should you entertaine in your naked bosomes, what some wantons haue too much affected, light amorous Poems; perusing them with no lesse Content, than if they had beene purposely penned to worke on your Conceit; this cannot stand with your *modesty*; These may corrupt you, but neuer rectifie what is wandring in you. Suffer not a wanton passage to play on your fantasie. Sinne would

Gentility.

neuer enter in vpon you, if she found but a preparation of resistance in you. Tell me, what a sweet grace conferres it on you, to mixe your salutes with modest blushes, and enterta ne your Suitors with a shamefaste bashfulnesse! Sure I am, where loue is discreetly grounded, this cannot chuse but be an especiall motiue to affection. There may bee, I grant, such *wilde louers*, who preferre the loose loue of an inconstant *Phædra*, before the chaste embraces of a continent *Antiope*: but their indiscreet choyce is euer seconded with a fearefull cloze. Those, who esteeme more of a painted cheeke, than a natiue blush, shall finde all their imaginary happinesse resolued to a painted blisse. It is *Modesty* and not *Beauty* which makes the husband happy. Would you then deserue the title of Chaste Virgins, constant Wiues, modest Matrons? While you are ranked amongst the *first*, conuerse not priuately with a wanton thought; send not forth a wandring eye to fetch in a Sweet-heart. Dis-value not your owne worth so much, as to wooe others to become your Suitors. This would bee a meanes rather to depresse loue, than increase it; impayre loue, than improue it. If you be worthy winning, you cannot chuse but be worthy wooing. Meane time, let not a straid looke betray your too forward loue; nor a light conceit tax you of deserued reproofe. Dye your cheeks with a Rosie blush, when you heare ought that may detract from the *modesty* of your Sexe. Be as silent as the night; your best Rhetoricke consists in maiden blushes, and bashfull smiles; which will worke more powerfully on a Louers heart, than a Rhetoricall tongue, bee it neuer so curiously tipt with Art.

For the *second* ranke; you know how strict a duty is imposed on you; now are you not to conuerse with strange loue: or suffer any other person haue the least

leaſt ſhare in your affection. To Court loue, or vſe any Complement, purpoſely to winne a priuate fauourite, would detract as much from your honour, as for a Souldier to flye from his Captaine, and adhere to a ſtranger. He hath inueſted you in himſelfe, and ingaged himſelfe yours by a ſacred vow, which death onely may reuerſe: the diſperſed loues which you entertained before, muſt now be reduc'd to one, and that but one, by whoſe mutuall choyce two are indiuidually made one. A heart diuided cannot liue; no more can the heat of diuided loue. You are now ſo farre from entertaining any ſtranger; as you haue vow'd with your heart, not to enter ſo much as any treaty with an vniuſt intruder. It is dangerous to conuerſe with a profeſt foe, whoſe drift it is to vndermine you; and ſuch an one is euery looſe louer, who labours with the licentious art of adulterous Oratory, to depriue you of that ineſtimable gemme, which of all others, moſt adornes you. *Gentility.*

For you that are *Matrons*; ripeneſſe of yeares hath enioyned you to bid a laſting adew to the vanities of youth. Now are you ſet as examples of grauity, for others to imitate.

It were dotage in you now to begin to loue, when your decay in Nature tels you, it is not long you are to liue. You haue hitherto performed your parts with a *generous* approuement of your actions, faile not in the concluſion. This ſmall remainder of your declining pilgrimage, ſhould be wholly dedicated to the practice of goodneſſe; that your pious end may ſecond your vertuous beginning. The Sunne ſhines euer brighter at his ſetting than riſing; ſo ſhould your life appeare better at your departing than entring.

It were incomparably beneficiall for you, now in this your *Exit*, to haue your affections ſeated in hea-

Gentility.

uen, before you depart from earth: leauing some memorable examples of your wel-spent life, which may eternize you after this life.

This will make your names flourish; and cause others in a vertuous emulation of your actions, to retaine your memory in their liues. To bee briefe, be you of what Condition soeuer, either in respect of your age or state; there is nothing can better become you than a modest shamefastnesse: which consists either in auerting your eare from your owne prayse; or with-drawing your presence from dishonest or vnciuill discourse; or reiecting an importunate Suitor, whose too inconsiderate entertainment might question your honour. I haue noted in some women a kind of zealous and deuout passion, when they chanc'd but to heare any light or wanton communication; they could not hold but reproue them for their impudence, and amidst their reproofe, to adorn the Rosie Circlets of their cheekes with a blushing shamefastnesse. Surely, this expressed a singular *modesty* in them; which I would haue you (*Gentlewomen*) in a serious imitation of them, to represent in your selues. It will happen, many times, that you cannot chuse but encounter with some frontlesse *Buffoons*, whose highest straine of obscene wit, is to iustifie some fabulous story, or repeat an vnciuill Tale; which you are to entertaine with such disgust, as these odious relaters may gather by your Countenance, how much you distaste such vnciuill discourse. For it is a sweet kinde of euincing sinne, to discountenance it with a modest shame.

Thus shall you make your very frowne an ingenuous *Index* of your vncorrupt heart: and to adde one line more vnto your Honour, display the Character of your guiltlesse shame in a Mayden blush, a Virgin-colour.

Seue-

Gentility.

Gentility is not knowne by what wee *weare*, but what we *are*.

SEuerus the Emperour would haue maiesty preserued by a vertuous disposing of the desire, not by a curious effeminacy in attire. For, as we cannot account him for lesse then a foole, who prizeth his horse by the saddle, and trappings that hang about him, more then by the worth that is in him: so is he most foolish, who values the man by the worth of his Cloathes, rather then those inward parts that doe accomplish him.

How many formall Gallants shall we obserue, whose onely value consists in putting on their cloathes neatly; with whom, if you should conuerse, you might easily finde *Æsops* painted sculs, fairely promising, but weakly performing? The greatest Obliquity these can finde in our age, is the too careless obseruance of fashions; which our neate formalists haue no great cause to taxe for an errour, seeing affection in the choice of fashion is this ages humour. The *golden apple* was giuen to the *fairest*, not the *finest*; the *golden Tripode*, neither to the *fairest* nor *finest*, but *wisest*. For might the *fairest* haue obtain'd it, *Alcibiades*, being the daintiest and best fauoured Boy in all *Athens*, might by right haue challeng'd it. Againe, might the *finest* haue enioy'd it, the *Lydian Cræsus*, being richer in attire than any of his time, might haue pleaded for it. Of whom it is said, that *Solon* of *Salamine* came to visite him: not to admire him, as simple people did, whose iudgements most commonly were plac'd in their eyes: but to reproue him for his vanity, an apt subiect for Philosophy; and weane him from that, which threatned ruine to his State. This delicate Prince had that learned Sage no sounder found decked and adorned with the choisest Ornaments, and seated on an high Throne, than he encountred that graue Philosopher with this vaine question: demanding of him, *Whether*

O age! no couer now fit for our mold, but Plush, shag. Veluet, Tissue, Cloth of Go'd.

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ther he had euer seene a more glorious sight? To whom *Solon* right grauely answered; *Yes*, quoth he, *I haue seene Hous-cocks, Phesants, and Peacocks: And these were graced with a naturall beauty; whereas yours is but a borrowed glory, which must vaile to time, and shake hands ere it be long, with mortality.*

Truth is, should we iudge of mens worths by their outward weare, or distinguish *Gentility* by a fashionable attire, we should erre more in iudgement, then a blinde man in his first discouery of colours. What eminent Ladies are recorded in the continuate historis of fame; whose esteeme tooke first breath, not from what they *wore*, but what they *were*? It was not their ayme to strike a stupid Beholder into admiration with a phantastieke habit, nor allure an humorous Louer with a conceited complement.

Our simple Elders knew not what it was,
To set their face, on court a Looking-glasse.

It was their highest taske to correct those errours that were in them: by which meanes they became so inwardly louely, as none truely knew them, that could doe lesse than entirely loue them. Surely, there is no state that suites so fitly with *Gentility*, as the low, but loyall attendance of humility. This is shee, who (as she is rightly defined) is the *Princesse* of *vertues*, the *conqueresse* of *vices*, the *mirror* of *virginity*, the choisest *harbour* or repose for the *blessed trinity*. She considers, how he, by whom our corrupt blood was restored, our vnualuable losses repaired, and our primitiue nakednesse compassionately couered, was not with a Diadem crowned, nor in a stately bed couched; yea, scarcely rather with one poore coat couered: which he wore not as an ornament to his body, to bestow on it trimnesse, but for necessity to couer his nakednesse. What a pouerty is it then for you, whose ancient descent promiseth something extraor-

Aug.

traordinary in you, to haue nothing to boaſt of, ſaue onely a gilded outſide? It was Neceſſity that inuented Cloathes for you; now were it fit to pride you in that, which deprin'd you of your prime beauty? You ſhall obſerue in many of our graue Matrons, with what indifferency they attire themſelues. Their inward ornaments are their chiefeſt care; their renewing and repairing of them, their higheſt cure. They haue found ſuch choice flowers, as they afford more ſpirituall delight to the ſoule, than any viſible flowers or odours doe to the ſmell. And what are theſe, but diuine and morall precepts, ſoueraigne inſtructions; which haue taught them how to contemne earth, conquer death, and aſpire vnto eternity? Theſe by a continued cuſtome or frequent conuerſe with heauenly things, cannot now conceiue any obiect to be worthy their beholding on earth. Faſhions may be worne about them, but little obſerued by them. The WEDDING GARMENT is their deſired raiment. This they make ready for the Nuptiall day; the meditation whereof ſo tranſports them, as nothing below heauen can poſſeſſe them. It is not beauty which they prize; for they daily and duely conſider the Prophets words, *All faces ſhall gather blackneſſe.* Againe, they remember the threats which God denounceth vpon beautifull, but ſinfull *Niniueh*, *I will diſcouer thy skirts vpon thy face.* This makes them ſeriouſly to conſider the dangerous quality of ſinne, and to apply *Niniueh's* ſalue to their ſoare: that *wine of Angels*, the *teares of repentance.* Which, howſoeuer it is, as one wittily obſerues, Euery mans medicine; an vniuerſall Antidote, that makes many a *Mithridates* venture on poiſon: yet works it not this baneſull effect with theſe; for their affections are ſo ſweetly tempered, their hearts ſo truly tendred, as they make not Repentance

Gentility.

Ioel 2.

Nahum 3.

ſecuri-

Gentility.

ſecurity to delinquents: They well remember that Aphoriſme of ſpirituall Phyſicke: As he that ſinnes in hope of remiſſion, feeds diſtemperature to ſeeke a Phyſician; ſo hee that repents with a purpoſe of ſinning, ſhall finde an eternall place to repent in. Theſe, who thus belull themſelues in the downe-beds of ſecurity, labour of an irreparable Lethargy. They make bold to *ſinne*, as if they were ſure to *repent*. But the medicine was made for the wound, not the wound for the medicine. We muſt not ſuffer our ſelues voluntarily to be wounded, in hope wee haue to be cured: but preuent the meanes, that wee may attaine a more glorious end.

Preuent the meanes or occaſion of ſinne; which if at any time we commit, to infuſe the balme of repentance into it; which ſeaſonably applyed, may miniſter a ſoueraigne ſalue to our ſoare, ſo wee intend our care to ſo conſequent a cure.

Come then, *Gentlewomen*, beginne now at laſt to reflect on your owne worth. Vnderſtand, that *Gentility* is not knowne by what you *weare*, but what you *are*. Conſider, in what member ſoeuer your Creator is moſt offended, in that ſhall euery ſinner bee moſt tormented. Remember, how the time ſhall come (and then ſhall your time be no time) when the *Mouth* ſhall be your vnderlining, and the *Worme* your couering. Trimme your ſelues then with an inward beauty; that a glorious *Bridegroome* may receiue you. *Faſhion* your ſelues to his image, whom you repreſent. That *Faſhion* onely, will extend the date of time, and crowne you with immortality after time. Theſe, who haue their *iudgements* in their *eyes*, may admire you for your Cloaths; but thoſe, who haue their *eyes* in their *heads*, will onely prize you by your inward worth. Were it not a poore Enſigne of *Gentility*, to hang vp a phantaſticke

Bern.

faſhion

fashion to memorize your vanity after death? So liue, that you may euer liue in the memory of the good. It will not redound much to your honour, to haue obserued the *fashions* of the time, but to haue redeemed your time; to haue dedicated your selues to the practice of vertue all your time; to haue beene Mirrors of modesty to your succeeding sexe; to haue dis-valued the fruitlesse flourish of fading vanity, for the promising hopes of a blessed eternity. Supply then that in you, which bleered iudgements expect without you. You challenge precedency in place, expresse your selues worthy of that place. Vertue will make you farre more honoured, than any garish habit can make you admired. The one is a Spectacle of derision, the other of true and *generous* approbation. This you shall doe, if you season your desires with discretion; if you temper your excursiue thoughts, and bring them home with a serious meditation of your approaching dissolution. It is said of the *Palme* tree, that when it growes dry and fruitlesse, they vse to apply ashes to the root of it, and it forthwith recouers: that the peacefull *Palmes* of your vertuous mindes may flourish euer; that their branches may euer blossome and neuer wither: apply vnto their roots the ashes of mortification; renue them with some sweet and soueraigne meditation. That when you shall returne to your mother Earth, those that succeed you may collect how you liued while you were on Earth: by making these liuing actions of your *Gentility*, happy Precursors to your state of *glory*.

Gentility.

FOuntaines are best distinguished by their waters, Trees by their fruits, and *Generous bloods* by their actions. There are *inbred seeds* of goodnesse (saith

There are *native seeds* of goodnesse sowne in *generous bloods* by lineall succession.

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the Philosopher) in euery good man: and these will finde time to expresse themselues.

It was *Dauids* testimony of himselfe: *From my youth vp haue I loued thy Law.* An excellent prerogatiue giuen him, and with no lesse diligence improued by him. Now these *Natiue seeds*, as they are different, so are the fruits which come of them, variously disposed. Some haue a relish of true and *generous bounty*; wherein they shew that noble freedome to their owne, in their liberality towards others: as their very actions declare vnto the world, their command and soueraignty ouer the things of this world. Others discouer their noble disposition, by their notable *pitty* and *compassion*; These will estrange themselues from no mans misery. If they cannot succour him, they will suffer with him. Their bosomes are euer open with pittifull *Zenocrates*, to receiue a distressed one. Ouer a vanquish'd foe they scorne to insult; or vpon a deiected one to triumph. They haue teares to partake with the afflicted; and reall expressions of ioy to share with the relieued. Others shew apparant arguments of their singular *moderation*; abstemious are these in their dishes; temperate in their Companies; moderate in their desires. These wonder at the rioters of this time; how they consume their daies in sensuality and vncleanesse. Their account is farre more straight; their expence more strait; but their liberty of mind of an higher straine. Cloathes they weare, but with that decency, as curiosity cannot taxe them; meats they partake, but with that temperance, as delicacy cannot tempt them. Others from their Cradle, become braue sparkes of *valour*; their very Childhood promiseth vndoubted tokens of succeeding honour. These cannot endure braues nor affronts. *Generous* resolution hath stampt such deepe impressions in their heroicke

mindes,

mindes, as fame is their ayme; which they hunt after, with ſuch conſtancy of ſpirit, as danger can neither amate them, nor difficulty auert them from their reſolues. Others are endued with a natural pregnancy of *wit*; to whom no occaſion is ſooner offered, than ſome dainty expreſſion muſt ſecond it. Others with more ſolidity of *iudgement*, though of leſſe preſent conceit. And theſe are ſuch, as generally imploy themſelues in State-affaires; wherein Experience, purchaſed by an vſefull expence of time, doth ſo ripen them, as the Publike State takes notice of them, and recompenceth their care with honours conferred on them. *Gentility.*

Theſe and many other excellent endowments ſhall we obſerue to bee *lineally* deriued from Anceſtors to their ſucceſſors; which, as they retaine a neare reſemblance of their perſons, ſo they repreſent their Actions: ſo powerfull is *nature* in beſtowing her diſtinct Offices on euery creature, wherein they generally partake of their *diſpoſition* as wel as outward *feature*: whence the Poet,

Stout men and good are ſprung from ſtout and good,
Horſes and ſteeres retaine their parents blood.

Yet ſee the iniquity of time! It fareth oft-times with thoſe who are endowed with theſe vertues, to be moſt traduced, where their more noble and eminent parts are to be highlieſt honoured. Which, as it was a maine error in former ages, ſo deſcends it to theſe preſent times. When *Rome* was in her glory, this eclipſed her light, by detracting from their demerits moſt, whoſe free-bred vertues deſerued of their Countrey beſt. Sundry Families ſhee had, famous for their vertues, which by a depraued and miſ-interpreting Cenſure, became branded with vndeſerued aſperſions. If the *Piſo's* were frugall, they

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were held parcimonious; if the *Metelli* deuout, they were superstitious; if the *Appij* strict, they were rigorous; if the *Manlij* affable, they were ambitious; the *Lelij*, if wise, they were dangerous; the *Publicolæ* popular, by being courteous. But with good and and well-disposed persons, *vertue* is neuer out of fauour, though it bee neuer so much impeached by a traducing censure.

Thus you haue heard, *Gentlewomen*, what *vertues* haue *lineally* and by *blood* descended from Parents to their Children; what especiall inward graces vsually attend some especiall families, which no lesse memorize them, than those natiue honours which are conferred on them. Now, to select such as sort best with your sexe and condition; in my opinion there is none that ennobles you higher, or makes you more gracious in the eye of the beholder than *Modestly*, which was the greatest aduancer of many *Roman* families. This is that *vertue*, which expresseth you to be women; this is that, which makes you honoured amongst women. Chaines and Carkenets, Iewels and Habiliments may bee valued; but this Ornament is of that high estimate, as it is not to be prized. Now, there is nothing that will cause this to appeare more pretious vnto you, next to the testimony of a good Conscience within you, with an ardent desire of promoting his glory who made you, than a reflexion to your *Family* which bred you; whose honour to preserue, as it is your especiall duty, so no obiect of profit or pleasure, no attractiue Lure of deceiuing honour should remoue this opinion from you: "To bee high borne and basely minded, is to ingraffe bastard slippes in a noble stocke. High and heroicke vertues become great houses. for, as they were first made *great* by being *good*, so should they by surceasing from being *good*, lose their title

title of being *great*. If by abusing the liberty of time, you detract from your Ancestors fame, you lye a blemish on his shrine; which, though it touch not him, yet it taints you who represent him. *Gentility.*

This, no doubt, was that Noble Lady right mindfull of, when on a time being sollicited by a powerfull Suitor, who wooed her first in person, and after in a wanton Rhetoricall Letter, she, as one tender of her honour, and perceiuing that the scope of his suit tended to her dishonour, answered his fruitlesse sollicitancy in this sort, with great modesty: "Should "I condescend to your Suit, I should not only dero-"gate from the honour of my present state, dis-value "that which I hold most deare, make my selfe a sub-"iect of contempt to euery eare, but aspersе that in-"famy on my family, which would beare record of "my inconstancy. O what would the next age re-"port of me, that I should so farre degenerate from "those that bred me? No; pouerty may enter in at "my gate, but dishonour shall neuer lodge in mine "heart. Reserue these promises of honour for such, "as prize them aboue their honour: That *generous* "blood which distreames through my veynes, shall "sooner be dried, than it shall be for any hope of ad-"uancement inglorіously stained.

Such singular resolues many of our *Albion* Ladies, questionlesse, euen at this day retaine; who, rather than they would incurre the least dishonour, or occasion suspition by their too free entertaine of light Suitors, would confine themselues to their Chambers, and debarre themselues of publike recourse. Seeing then, that there are *natiue Seeds of goodnesse sowne in generous bloods by lineall succession*; which euen in their first infancy giue faire promises of their inward beauty: expresse your selues Daughters worthy such vertuous Mothers. Emulation of goodnesse in

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in great perſons is honourable. Their Pictures you hang vp, that their memories may liue with you. Enioy their vertues too, and their memories ſhall liue freſher in you. All memorials, being materials, be they neuer ſo durable, are ſubiect to frailty; only theſe precious monuments of your vertues ſuruiue time, and breath eternity. You ſpring from a noble Seminary; let thoſe *ſeeds* of *goodneſſe* which are ſowne in your youth, come to that ripeneſſe in your age, that as in piety you imitated others, ſo you may become Preſidents vnto others; as you were here ſeaſoned with grace, a good report may follow you to your graue. All which by *inſtruction* onely may be effected, as in our next branch ſhall be more pregnantly proued.

How theſe *natiue ſeeds* of *goodneſſe* may be ripened by *inſtruction.*

HE cannot chuſe but liue well, who conformes himſelfe to that hee heares. Good inſtructors are ſuch faithfull Monitors, as they will aduiſe what is moſt fitting, not what is beſt pleaſing. And theſe are to be entertained with ſuch endeered reſpect, as their ſpeeches, bee they neuer ſo tart, ſhould not incenſe vs, nor their reproofes, be they neuer ſo free, diſtaſte vs.

Though *Clitus* open rebukes coſt him his life, his free and friendly reproofe expreſt his loue; ſo as *Alexander* could neuer ſufficiently bemone his loſſe. Thoſe *Natiue ſeeds* of *goodneſſe*, whereof wee formerly treated, be they in our infancy neuer ſo plentifully diffuſed, yet in time they would grow ranke and wilde, vnleſſe they were by ſeaſonable *inſtruction ripened.* Now, *Gentlewomen*, there be no Tutreſſes fitter to perfect this excellent worke in you, than thoſe who were the ſecondary inſtruments of *being* vnto you; Neither can thoſe, who are deriued from you,

you, become better *instructed* than by you. Your loue, I confesse, will be more indulgent, yet your care so much the more incessant. Their dispositions are best knowne vnto you; if motherly affection then will giue way to discretion, who more fit to mold them than you? Preceding times may afford you variety of examples in this kinde. *Gentility.*

Cornelia instructed hers in all piety; *Portia* hers in exemplary grounds of chastity; *Sulpitia* hers in precepts of coniugall vnity; *Edesia* hers in learning and morality; *Paulina* hers in memorials of shamefaste modesty. These, though Heathens, were excellent informers of youth; so as, their Children were more bound to them for their *breeding* than *bearing*, *nurturing* than *nursing*. Besides, there is an inbred filiall feare in Children to their Parents, which will beget in them more attention in hearing, and retention in holding what they heare. Now, there is no *instruction* more mouing, than the example of your liuing. By that Line of yours, are they to conforme their owne. Take heed then, lest by the dampe of your life, you darken both their glory and your owne. I might propose vnto you bookes of *instruction*, which might minister arguments plenteously in this kinde: but so short is the memory in retaining what it reads, yea so distracted is the minde in obseruing what it reads, that, as it fares with our *naturall face* in a *glasse*, from which the glasse is no sooner remoued, than the resemblance of it is abolished; euen so, the booke is no sooner left out of the hand, than the Contents are leapt out of the heart. Yet, to the end you may not be vnprouided of such Tracts as may enable you for *instruction*; and prepare you to encounter with tentation; I will recount such vnto you, as may best accommodate you for the one, and fortifie you against the other. *Greg. in 38. Euang.*

Lear-

Gentility.

A briefe enumeration, ſerious diſcuſſion, and iudicious election of ſundry ancient fathers, with other morall Authors.

Learned *Vives* in his *inſtruction* of a *Chriſtian woman*, recommends vnto them theſe glorious Lights of the Church, S. *Hierom*, *Cyprian*, *Auguſtine*, *Ambroſe*, *Hilary*, *Gregory*; annexing vnto them thoſe morall Philoſophers: *Plato*, *Cicero*, *Seneca*, &c. Of which, ſeuerally to deliuer my opinion, it is this:

Than S. *Hierom* none more grauely copious, as may appeare by thoſe pithy and effectuall Epiſtles of his, directed to thoſe Noble Ladies, *Marcella*, *Demetria*, *Læta*, *Furia*, &c. wherein he vſeth ſingular exhortations, inuincible arguments, perſwaſiue reaſons, ſweet ſimilitudes, and forciue examples. Modeſty is the ſubiect hee commends vnto them; decency in apparell he approues in them; to a moderate reſtraint of liberty he enioynes them; to an exemplary holineſſe hee exhorts them; and with ſweet and comfortable promiſes of an incorruptible reward he leaues them.

Than S. *Cyprian*, none more deuoutly ſeruerous; in his reproofes he ſhewes mildneſſe; in his treaties a paſſionate ſweetneſſe; he winnes the ſinner by inducing reaſons; hee ſtrengthens the ſoule mightily againſt temptations; he propoſeth an excellent way of moderating the affections; he applyes ſoueraigne receits to ſoueraignizing paſſions: and concludes with that ſober and diſcreet temper, as with a Diuine inſinuation he wooes, winnes, and weanes the ſinner, and in a ſpirituall tye vnites him to his Redeemer.

Than S. *Auguſtine*, none more profoundly iudicious, more iudiciouſly zealous; pithy are his directions, powerfull his inſtructions; in his *Meditations* he is mouing; in his *Soliloquies* inwardly piercing; in his *Manuall* comfortably clozing. Amongſt all thoſe Conflicts in our Chriſtian warfare, hee holds none ſharper than our Combat with Chaſtity. Hee applies

applies meanes how wee may reſiſt, reſiſting vanquiſh; and by our Chriſtian victory, receiue Crownes of eternall glory. That Conqueſt he holds, deſerues ſmall honour, which is atchiu'd without Encounter. In a Diuine rapſodie drawne, as it were, from himſelfe, hee ſhewes what ſhould be done by vs. Earth is no obiect fit to entertaine our eye; nor her deluding melody our eare: He exhorts vs therefore to leaue Earth now while wee liue, that leauing Earth for altogether, wee may enioy our *beſt Loue.* *Gentility.*

Than S. *Ambroſe*, none more Diuinely plenteous; ſweetly ſerious are his inſtructions; enforcing are his reaſons; he ſpeakes home to the ſinner: whom he no ſooner findes wounded for ſinne, than hee applies a Spirituall Salue to cure his ſinne. Many graue ſentences are in his *Offices* methodically couched; ſingular directions to guide euery Chriſtian in his Spirituall Path-way, are there deliuered. Like an expert Phyſician, he firſt gathers the nature or quality of your diſtemper, and then miniſters ſoule-ſaluing receipts to reſtore you to your right temper. Hee ſhewes you how in your very motion, geſture, and pace you are to obſerue modeſty: concluding that nothing can afford true comfort to a ſoiorning ſoule, but practiſe of piety.

Than S. *Hilary*, none more fully ſententious; hee diſcouers the occaſion of our corruption familiarly; aduiſeth vs with many paſſionate and teare-ſwollne lines to prouide for our inward family; he propoſeth vs a reward, if we contemne Earth; he threatens vs with the Law if wee contemne life. Sundry mouing and effectuall Leſſons he recommends to the peruſall of women of all rankes, ages, and conditions. Tenderly hee compaſſionates the caſe of a ſinner; paſſionately treats he of thoſe torments which

Gentility.

shall last for euer: with prayers and teares hee solli-cits them that haue gone astray, to returne; those that are already return'd, to goe no more astray. He concludes with an vsefull Exhortation to sorrow for sinne, promising them, forth of that Store-house of Comforts, contained in the Gospell, for this their momentaine sorrow, an incessant ioy in *Sion*.

Than S. *Gregory*, none more highly mysterious, nor contemplatiuely glorious; Diuinely morall are his *Morals*; full of heauenly comforts are his instructions; hee walkes in an higher way than others trace, yet with that humility, as there is not a cloze from him, but it discloseth in him a loue of meekenesse, lowlinesse, and piety. With proper and elegant similitudes are his works adorned; with choice sentences, as with so many select flowers, neatly garnished; in a word, hee is sweetly substantiall, and substantially sweet. He reprehends the times grauely; commends the practice of vertue gracefully. With an holy zeale he reproues the remisnesse of the Ministry. Directions he giues vnto women, to haue an especiall care of modesty: concluding, that the loue of this life should not so possesse vs, as to depriue vs of that inheritance which might eternally blesse vs. In good mindes he holds pouerty the portresse of humility: accounting those Euils or Aduersities, which doe here presse vs, to be the Cords which draw vs vnto God who made vs.

Touching those three Philosophers, this is my conceit of them; wherein none can otherwise chuse than concurre with me, that shall seriously read, and sincerely scanne them: Than *Plato*, none more Diuinely Philosophicall; Than *Cicero*, more philosophically Rhetoricall; Than *Seneca*, more Sagely Morall.

But for as much as it is not giuen to most of you to be

Gentility.

be Linguists, albeit many of their workes be translated in your mother-tongue, you may conuerse with sundry English Authors, whose excellent instructions will sufficiently store you in all points; and if vsefully applied, conferre no small benefit to your vnderstanding. I shall not need particularly to name them to you, because I doubt not, but you haue made choyce of such faithfull Retainers and vertuous Bosome-friends, constantly to accompany you. Neither, indeed, are *bookes* onely necessary; conference will singularly improue your knowledge; but that is not altogether so conuenient nor decent for your sexe in publike places. So as, I much condemne their opinion, who hold no meanes so fitting to bring their daughters to audacity, as a frequent consort with Company. This, in time, begets in them rather *impudence* than *boldnesse*.

It was held a touch to a Maid to bee seene talking with any one in a publike place. But in priuate Nurseries, which may be properly termed your *houshold Academies*, it will suit well with your honors to treat and enter into *Conference* one with another; or in such places, where your owne sexe is onely conuersant. For such indiscreet Mothers, who vsually trim and deck their daughters, to send them forth to Showes, Meetings, or Enterludes, they annoynt bauin with oyle, that it may burne the better. But much more blame-worthy bee those, who take them along to Tauernes and gossippings; which Education a little time will bring into custome, and make modesty a stranger to her selfe. For aboue all things (saith the Philosopher) ought young Girles to be kept from Ebriety: which he confirmes with this reason: "It "is good, saith hee, for young men and maids to bee "kept from wine, lest such become afterwards pro-"fest drunkards, profuse rioters, and prodigall expo-

Gentility.

Arist. Polit. 7.

"sets of their honour: the maine occasion whereof, "are their parents, by meanes of their ill *instruction*, "and worse example.

It is the very *first instruction* that takes the *deepest impression*; how necessary then is it for you, *Gentlewomen*, whose sexe is the Embleme of weakenesse, and whose best resolues are oft-times weakned by youthfull promises, to furnish your blooming youth with wholesome instructions: and so to improue them, that they may increase in vigour, as you doe in stature? This your sexe exacts of you; this your present estate requires of you: and this shall easily be effected by you, if hauing (as is to be presupposed) discreet and religious Mothers, you submit your selues in all humble obedience to their direction. For as it is very hard for any one to know how to command, vnlesse she know first how to obey; so will it be vnto you to performe the office of a Mother, if you neuer knew the duty of a daughter. Strict and seuere may those Commands seeme to your youth, which riper age will easily digest. Againe, you that are Mothers, become patternes of modesty vnto your daughters. Your liuing actions are the lines of their direction. While they are vnder your command, the error is yours, not theirs, if they goe astray. Their *honour* should be one of the principall'st things you are to tender; neither can it be blemished, without some touch to your Credit. I haue knowne some inconsiderate mothers, and those none of the lowest ranke or quality, who either out of a confidence they had of their daughters good carriage, or drawn with the hopes of some rich Suitors to aduance their marriage, haue vsually giuen too free way to opportunity, which brought vpon their daughters names a spreading infamy.

Your *instructions* will doe well with them, till so-

ciety

ciety depraue them: diuert then the occasion, so shall your daughters, be they neuer so poore, haue good portions of reputation. Suffer not then those who partake of your image, to lose their best beauty. Sigh then if they bee soyled, for their shame must bee on you aspersed. *Gentility.*

Grace is a pure balme, and consequently requires a pure and sound vessell. In vaine is it infused, if the vessell be not whole and sound to preserue it. Looke then to your own actions; these must informe them; Looke to your owne examples, these must confirme them. Without you they cannot perish; with you they may. What will you doe with the rest that is left, when you see a part of your selfe lost?

The *Harpie* hath the face of a man, but a Bird so cruell by nature, as when she is an hungry, she will assault any man and kill him. After which bloody repast, she becomes thirsty, so as, going to the Riuer to quench it, she sees her owne face; and recalling to mind how it resembles him whom she slew, she conceiues such griefe, as she dyes therewith. If your Education or *instruction* deprave those who deriue their beginning from you, the resemblance of this story may haue proper relation vnto you. But if your pious examples enable them, their proficiency in vertue shall ennoble you; your comforts shall be multiplyed in them; your hopes seconded by them; and to your euer-liuing fames, the memory of your vertues preserued by them.

Let not that adage proue true, in respect of your Charge: "*The most precious things haue euer the most* "*pernicious Keepers.* Nothing more precious than a Virgins honour; it were shame for the mother to proue a *Tarpeian* or treacherous keeper. That Conceit was elegantly expressed by the Emperour *Charls* the fifth, in his instructions to the King his sonne;

That

Gentility.

"*That Fortune had ſomewhat of the nature of a woman*; "*that if ſhe be too much woo'd, ſhe is the farther off.* But I hope I ſhall not finde that auerſeneſſe in you. I haue wooed you in words; expreſſe your ſelues wonne by the teſtimony of your workes. I would not follow the indiſcretion of Empericks, which miniſter ſame medicines to all Patients; I know well, that ſuch Phyſicke as agrees with age, would not agree with the hot conſtitution of youth: To either ſort therefore haue I applyed my ſeuerall receits: and to both, doe I addreſſe my concluſion.

"Let the whole progreſſe of your Conuerſation "be a continued Line of *inſtruction*; Let the mother "diſcharge her office in *commanding*, and that with- "out too much rigour or indulgence; Let the daugh- "ter performe her duty in *obeying*, with all faithfull "and filiall obſeruance: So ſhall *honour* grace you "here, and *glory* crowne you there with an heauenly "inheritance.

THE ENGLISH Gentlevvoman.

Argument.

Honour *is* painted, *when it is not with vertue* powdred; *No cloath takes such deepe* tincture, *as the cloath of* honour; *Honourable personages should be* presidents *of goodnesse*; Vertue *or* vice, *whetherseuer takes hold first, retaines a deeper impression in* honour, *than any lower subiect*; *That*, vertue *may receiue the first impression by meanes of an in-bred noble disposition, seconded by helpes of Education*; *Which reduc'd to* habit, *aspires to perfection.*

HONOVR.

PRomotion discouers what men be, but true *Honour* shewes what they should be. That is fed with a desire of being *great*; this is inflam'd with a noble emulation of being *good*. It is a miserable thing to obserue what braue and heroicke Spirits, whose resolutions neither danger could

Obseruat. 8.

HONOVR.

could amate, nor any diſaſter perplexe, haue beene madded with an ambitious queſt after *Honour*; what difficulties they incountred; what oppoſitions they ſuffered; what intricate paſſages and prouinces they entertained! Corriuals they could not want in their riſing; nor Enuyers of their *greatneſſe* in their ſetling; nor Spectators to reioyce at their ſetting. Rough and menacing was the Sea, on which they ſayled; dangerous and ſhelfy the wayes, by which they paſſed; yea, full of diſquiets was the Port, at which they arriued. Nay, which is worſe; in what ſiniſter and indiſcreet paths would they walke; vpon what ſtrange plots and proiectments would they worke; how diſcontentedly and diſconſolately, with *Themiſtocles*, would they walke, till they attained their end: which, many times, brought them to an vntimely end? So quickly is poore man deluded with this ſhady picture of *greatneſſe*, as hee will not ſticke to engage for it his hopes of quietneſſe.

Honor is *painted*, when it is not with vertue *pondred*.

But theſe bee not thoſe *Eminent Perſonages*, of whom I am now to treat: for ſuch mens *honour* is meerely *painted*, becauſe it is not with *vertue pondred*. Morall Philoſophy, much more our Chriſtian theory, could neuer hold that for deſeruing *greatneſſe*, which had not neare relation to *goodneſſe*. Thoſe only they eſteemed worthy *honour*, who did not ſeeke it, much leſſe buy it, but were ſought by it. Such as knew not what it was to admire the *purple*, nor fawne on a riſing *fauorite*; but interueined their actions with the precious Oare of Diuineſt vertues. Such as had attained to a ſingular Command or ſoueraignty of their affections; ſo as, they had learned to ſay as *Chilo* anſwered his brother, *We know how to ſuffer iniuries*; ſo doe not theſe fiery and furious ſpirits. It is a poore expreſſion of *greatneſſe*, to exerciſe it in reuenge; or in triumphing ouer inferiours;

or

or countenancing vniuſt actions. Theſe detract from *honour*; neither can their memory liue long, who makes authority a Sanctuary to wrong. Know then, (noble *Gentlewomen*) that your *Honour*, be it neuer ſo eminent; your *Deſcent*, be it neuer ſo ancient; loſe both their beauty and antiquity, if *vertue* haue not in you a peculiar ſoueraignty. Be your wanton fancy painted and trimmed in neuer ſo demure or hypocriticall diſguiſe; Be your ambition or Courtly aſpiring neuer ſo ſhrouded with gilded ſhadowes of humility; Be your vnbounded deſire of reuenge neuer ſo ſmoothly coloured with the ſeeming remiſſion of an impreſſiue iniury. In a word, ſhould you neuer walke ſo couertly in a Clowd; nor neuer ſo cunningly with a dainty kind of diſſembling gull the world; all this will not auayle you. When your bodies ſhall come to be ſhrouded, then ſhall all your actions be vncaſed. Rumour then will take more liberty to diſcouer vnto the world, what you did in it. Shew me that deepeſt diſſembler, who retired himſelfe moſt from the knowledge of man, and came not to diſcouery, for all his ſecrecy, to the eyes of man.

HONOVR.

Many you haue knowne and heard of, that were *great*, but failing in being *good*, were their pretences neuer ſo ſpecious, did not their memory rot? *Iezabel* was more eminent in titles than *Abigall*; but leſſe glorious in her fame. Such a poore piece of *painted ſtuffe* is that adulterate *honour*, which from *vertue* receiues not her full luſtre. When the ſubtill Spider ſhall weaue her curious web ouer your Monuments; when thoſe beauteous ſtructures of yours ſhall bee diſſolued; when all your titular glory ſhall bee obſcured; when thoſe fading *honours*, on which you relyed, and with which you ſtood ſurprized; ſhall be eſtranged: and you from this goodly low Theatre of earth tranſlated; it ſhall be then demanded of you,

HONOVR. not know how eminent you were in *greatneſſe*, but how feruent in actions of *goodneſſe*. While your skinnes then are with choyceſt *Odours* perfumed, let your ſoules be with pureſt *vertues* poudred. Now for *vertue*, would you know how to define her, that you may more eagerly deſire to become her retainer? Or would you haue her deſcribed, that you may thence collect how well ſhe deſerues to be obſerued? Heare the Poet;

> Vertue *in greateſt danger is moſt ſhowne,*
> *And though oppreſt, is neuer ouerthrowne.*

Such a noble reſolued temper euer accompanies *vertue*, as no proſperous ſucceſſe can euer tranſport her, nor any aduerſe occurrent deiect her. She feeds not on the ayrie breath of vulgar applauſe: her ſole ambition is to aſpire to an inward *greatneſſe*; to be truly *honourable* in the title of *goodneſſe*. Great attendance, punctuall obſeruance, ſtately retinues are not the obiects ſhe eyes: ſhee loues to be knowne what ſhe is, by that conſtant teſtimony which is in her, rather than by any outward ornament, much leſſe formall Complement, that may apiſhly ſuit her.

Would you enter then (Gentlewomen) into a more ſerious ſuruey of your ſelues? Would you rightly vnderſtand wherein your perſons deſerue *honour*, or how you may be eternally honoured by your Maker? Tender your ſeruice to *vertue*; auoyd what is hurtfull; admit what is helpfull. Sacrifice not a vaine houre to the Altar of vanity. Employ your time in exerciſes of piety. Dedicate your dayes to the aduancement of Gods glory. See not that poore ſoule in want, which your noble compaſſion will not relieue. Haue you *friends?* hold them deare vnto you, if deare in the eye of *vertue*; otherwiſe, diſcard them, for you ſhal bee more ſtained by them, than ſtrengthened

ſtrengthened in them. Haue you *foes*? if *vicious*, they deſerue euer to be held ſo; but if they affect *goodneſſe*, prize them aboue the value of your higheſt fauning friends: who, as they are meere obſeruers of the time, preferre your *fortunes* with which you are inriched, or *honours* to which you are aduanced, or ſome other by-reſpect ſecretly aymed, before thoſe *eſſentiall parts* which are in you, and truly ennoble you. HONOVR.

Are you of eſteeme in the *State*? Become powerfull Petitioners for the poore mans ſake. Preferre his ſuite, entertaine a compaſſionate reſpect of his wrongs. Labour his reliefe; and doe this, not for the eyes of men, but of God; who, as hee ſeeth ſecretly, will reward you openly.

Againe; haue you ſuch as maligne your *honour*? Their aſperſions cannot touch you; Hee that made you, hath made you ſtrong enough to deſpiſe them, and with a patient ſmile, or careleſſe neglect to ſlight them. The ſweet ſmell of your *vertues* hath already diſperſed themſelues; your memory is without the reach of infamy: liue then ſecure, while your *vertues* ſhine ſo pure. Retaine a true and vnenforc'd humility in you; ſo ſhall *honour* appeare more gracefully in you. Imirate not thoſe ſudden-riſing *gourds* of *greatneſſe*, who haue no ſooner attained the titles of *Ladies*, than this report makes them put on a new port; old acquaintance muſt be forgot; ſcorne muſt ſit on their browes; and a contemptuous diſdaine on their lips. Though their mold be but the ſame, they would faine change themſelues into another mold. Theſe are ſuch as deſerue not your knowledge; though they be by their titles honoured, their titles by their ignoble actions become blemiſhed. Let them therefore ſtudy making of a face; compoſing of their gate; preſeruing of their vaine pompe; with

HONOVR.

an vnbeseeming port: while your Contemplation shall fixe it selfe on no other obiect, than that true expressiue end of *honour*: which is, to retaine a Christian humility in your state; a noble Compassion in your eye; an affable sweetnesse in your discourse; an exquisite practice of *goodnesse* in your whole life. To disesteeme *vertue*, and hugge that painted Idoll of titular *honour*; is to contemne the *Instrument*, and foolishly to prize the Case or Coner. Be ye neuer so eminent, ye are but *painted Trunks*, if *vertue* be not resident. Let her then not onely be *resident* but *president* ouer all your actions; so shall you not onely liue but dye with *honour*; by leauing that succeeding memory of your *vertues* behind you, that time may here eternize you, when time to eternity shall change you. For as salt to euery subiect, whereto it is applied, giues a sauour; so giues *vertue* the sweetest reliish vnto *Honour*.

No cloath takes such deepe *tincture*, as the Cloath of *honour*.

CLoath dyed in graine retaines euer the deepest colour; but none of deeper dye than the *Cloath* of *Honour*. If it be but with the least blemish *tinct*, it can neuer wipe off that *taint*. Spots in white are soonest discerned, & errors in great personages, whose actions should be *whites* for inferiours to shoot at, are quicklieſt discouered. True Corall needs no colour; no more needs true *Honour* any exterior lustre. When *Parasius*, that exquisite Painter was to take a Counterfeit of *Hellen*, hee drew her with her head-attire loose; and being demanded the reason, answered, *She was loose*.

Be your actions neuer so darkely shrouded, nor your amorous encounters cunningly carried; there will be euer some priuate Pencill to portray them, some quicke-sighted eye to display them. Loues enterview

teruiew betwixt *Cleopatra* and *Marke Anthony*, promised to it selfe as much secure freedome as fading fancy could tender; yet the last Scene clozed all those Comicke passages with a Tragicke conclusion.

HONOVR.

No pleasure can bee constant, vnlesse it afford inward content; nor can it minister content, vnlesse it be on *vertue* grounded. *Honour* then must chuse for her selfe such a *Consort*, as shee may not bee ashamed to haue chosen. A vigilant Circumspection should attend her; resembling in this particular, the watchfull *Crane*, whose wary eye euer feares, and by a timely feare preuents surprizall. Now, there is nothing that asperseth a deeper staine vpon the *Cloath* of *Honour*, than too much attention vnto Sycophants. These are they, which transport *Honour* aboue her selfe, by bringing her to a vaine and odious idolizing of her selfe. These will not suffer their Trencher-patronesse to reflect on her selfe, nor to enter into a priuate treaty with mortality. Those bee too sowre and seuere Tractates for *greatnesse*. Death is to bee thought on with these, when nothing else is to bee thought on. O what pernicious Consorts be these for noble Personages? *Antisthenes* said truly of them; *Præstat* εἰς κόρακας *quàm* εἰς κόλακας *incidere*: for Rauens feede onely on dead Carkasses, but flatterers vpon liuing men.

O banish these your Portells! Their glozing will labour your Confusion. They will make you forgetfull of your being, and consequently depriue you of your well-being. Euery foole (saith *Menander*) will be taken with arrogance & applause; whereas the iudiciously wise account it their highest happinesse, to meditate of the meanes how to preuent their highest vnhappinesse. It is a miserable thing in a man, to make himselfe a beast, by forgetting himselfe to be a man. Which vsually comes to passe, when wee

pro-

HONOVR.

propoſe before our bleered and deluded eyes the glorious Spectacles of this Theatre of vanity, but neuer ſeriouſly meditate of our owne frailty, nor of the excellency of that Supreme beauty, which makes the enioyer abſolutely happy.

That Mot of the *Athenians* to *Pompey* the Great, *Thou art ſo much a God, as thou acknowledgeſt thy ſelfe to be a man*, was no ill ſaying: for at the leaſt to be an excellent man, is to confeſſe himſelfe to be a man. Violets, though they grow low and neare the earth, ſmel ſweeteſt: and *Honour* appeares the fulleſt of beauty, when ſhe is humbleſt. Alas! what are titles worth, when deſerts are wanting? The beſt ſignall of *deſcent*, is diſtinguiſhed by *deſert*. *Antiochus* was at one time ſaluted both ἐπιφανὴς & ἐπιμανὴς, a glorious Prince, and a furious Tyrant. So flitting is the applauſe of the vulgar, as it neuer conferres on the ſubiect it approues or applauds, any permanent *honour*.

Horace.

It is miſerable (ſaith the Poet) to rely on anothers fame; but worſe, to begge fame from them that are infamous. It is prayſe-worthy to bee by ſome diſprayſed; yea, vertuous actions, ſhould they bee by vicious perſons commended, would rather loſe of their luſtre, than become any way improued. To be cheerefull in aduerſity, humble in proſperity, and in both to ſhew a temperate equality, is worthy praiſe, and deſerues *Honour* for a prize. Yet, ſhould theſe be but onely pretences to gull the world, or delude the ſimple admirer, they would in time vnmaske themſelues, and diſplay their counterfeit inſides with ſhame to the world. Falſe and adulterate colours will not hold, nor vertuous ſemblances long retaine the eſteeme they haue. We haue euer held them for moſt ridiculous, who follow the faſhion, and were neuer yet in faſhion. And ſuch are all thoſe Counterfeit followers of *vertue*, who pretend fairely, but fall off

off fowly. Theſe may be properly, in my opinion, compared to our new counterfeit ſtuffes; which, as at firſt they are made beſt, ſo do they weare beſt at firſt. Your Cloath, *Gentlewomen*, muſt be of another nap: it muſt not be the beſt a farre off. Flowers, Edgings, Laces, and Borders doe beautifie the outward attire, but adde no grace to the inward man. Now, that *Cloath* is the beſt, which ſhrinks the leaſt.

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Doe any extremities encounter you? Let the innocency of your vntainted mindes cheere you? Doth diſgrace or infamy preſſe you? You haue a *Cloud of witneſſes* within you, that can beare teſtimony of you, and for you. That perſon needs not feare any foe, that hath within him ſuch an incomparable friend. There was neuer any yet ſo happy, as to bee wholly freed from aduerſity, and neuer feele any guſts of affliction. Trials of patience are ſweet encounters; by a minde rightly-reſolued, they are with more delight than diſtaſte entertained. Which, as they come not vnexpected, ſo are they no leſſe cheerefully receiued.

It is the argument of a *generous* ſpirit, to expreſſe his highneſſe moſt, when the world accounts of him leaſt. *Honour*, if truly grounded, can looke in the face of terrour, and neuer be amated. Her deuice deſeru'd approuement, who in the portrature ſhe made for her ſelfe, directed her eye to the picture of *vertue*, and pointing thereat with her finger, vſed this *Impreza*: *That picture is my poſture.* Truth is, ſhee that makes *vertue* her *obiect*, cannot but make euery earthly thing her *ſubiect*. Yea, there is nothing ſhee weares, which ſhe makes not a morall vſe of to better her ſelfe. Her very *attire* puts her in minde of what ſhe was before ſhe needed it; and how breach of obedience neceſſitated her to weare it. Shee will not therefore pride her ſelfe in her ſhame, nor glorifie her ſelfe in the couer of ſinne. Shee cannot eye her

HONOVR. her selfe with any selfe-loue, seeing she lost her selfe by affecting that which she ought not to loue. Her *head-tyre* puts her in minde of the *helmet of saluation*; her *stomacher*, of the *breſt-plate of righteouſneſſe*; her *partlet*, of the *ſhield of faith*; her very *ſhooes*, of the *ſandals of peace*. In this Tabernacle of earth, shee is euery day nearer her port of reſt; for her diſcourſe is euer ſeaſoned with diſcretion, winged with deuotion, and graced by her owne conuerſation.

She is none of theſe, who are Saints in their tongues, but Deuils in their liues: Shee propounds nought fit to be done, which shee confirmes not with her owne action. Againe, for her actions, shee is free from publike ſcandall, as her whole life is a golden rule of direction, a continued precept of inſtruction. In a word, ſhe conſiders from whence ſhe came, her *deſcent* was noble, and this ſhe graceth with noble vertues. Her *houſe* muſt receiue no diſhonor frō her, but an ample teſtimony of a deſeruing ſucceſſour.

Let this Idæa, *Gentlewomen*, be your Patterne. Pure is the *Cloath* you weare; let no ſtaine of yours blemiſh it; no Moath of deſerued detraction eat into it. Many of your Sexe, though highly borne, haue ſo blemiſhed the *honour* of that *houſe* from whence they came, and corrupted that *noble blood* from which they ſprung, as their memory rots, yet their infamy liues. Againe, others there haue beene, who though obſcurely borne, yet by thoſe eminent vertues which did adorne them, thoſe Diuine parts which did truly ennoble them, they became enlightners of their obſcurity, filling Annals with their glorious memory. Imitate theſe; relinquiſh thoſe. *Honour* is not worth receiuing, vnleſſe it be entertained by one that is deſeruing: yea, how many haue incurred diſgrace by diſ-eſteeming *vertue*, when they were aduanced to highneſſe of place? Nay, how many

many while they liued obſcure, liued ſecure, and preſerued their good names, who afterwards, by becomming *great*, loſt that priuate eſteeme which before they poſſeſt? So hard it is to encounter with *honour*, and euery way returne a ſauer. HONOVR.

Seeing then no *Cloath* takes ſuch *deepe tincture* as the *Cloath of Honour*; Let no vicious aſperſion ſpot it, no corrupt affection ſtaine it; leſt, by being once blemiſhed, it bring that *honour* into contempt, which before you retained.

LAndmarkes are vſually erected for direction of the Mariner, and Magiſtrates elected for inſtruction of the inferiour. The keele of mans life, being euer more laden with *vanity* than *verity*; and more chilled with the bitter guſts of affliction, then cheered with the ſoule-ſolacing drops of true conſolation, is euer toſſed with contrary windes: neither, without the helpe of ſome expert Pilot, can poore deluded man arriue ſafely at the Port where he would be. Pride tranſports him, auarice infects him, riot corrupts him, ſenſuality ſecures him, anger diſtempers him, enuy conſumes him, idleneſſe duls him. Thus becomes he piece-meale diuided from himſelfe, becauſe he reflects not with a pure and impartiall eye vpon himſelfe. What great need ſtands he in then of direction in this Maze of miſery, vale of vanity? He portraid him well, who in the deſcription of him, ſtil'd him a *ſtory* of *calamity*, a *ſtatue* of *infelicity*. He is fraile in reſiſting, prone to falling, ſlow in riſing. Examples then were vſefull, to conduct him in his iournall. And who more fit to be theſe *Preſidents*, than ſuch whom an honourable deſcent hath ennobled, or Princes fauour aduanced? It is not for theſe to entertaine any ſeruile or degenerate affection, nor

Honourable Perſonages ſhould be *Preſidents* of goodneſſe. *Epiſtet.*

HONOVR. to harbour one mutinous thought againſt the ſoueraignty of reaſon. To be a *Lady of honour* is more then *titular*. She is onely eminent, who makes euery action of her life a vertuous *preſident*. *Goodneſſe* muſt be infuſed in her *blood*, that *deſcent* may partake of *deſert*. Now, there be three eſpeciall obiects, vpon which they are to reflect: *Charity*, *Chaſtity*, *Humility*.

An *honourable* minde is beſt ſhowne in her *Liberall* and *compaſſionate* exhibition to ſuch, whoſe neceſſities require reliefe. Yea, ſhe loues thoſe beſt, to whom theſe arguments of bounty are in higheſt meaſure expreſt. She auerts not her eare from the needy beggar, ſhe will ſhew him all fauour for his image or feature. She holds it an vnbeſeeming ſtate, to entertaine a ſowre looke, where noble pitty ſhould beget in her a compaſſionate loue. She is ſo daily and duely inured to *workes* of *mercy*, as ſhee ioyes in no obiect more than occaſion of bounty. Shee conſiders (and this ſhe Diuinely applies vnto her ſelfe) how nought but vanity is to be attributed to them, retaine they neuer ſo much earthly glory on them, who dwell in houſes of clay, whoſe *foundation* is in the *duſt*, which Iob 4.19. are *cruſhed* before the *Moath*. Silken vanity cannot delude her, nor any opinionate conceit of her owne eſtate tranſport her. Her minde is not ſubiect to wauering, nor her walke to wandring. Be her life long; her goodneſſe becomes improued: be it ſhort; her deſires are crowned. Neither reſerues ſhee the gleanings for him, that is Maſter of the Harueſt. Pouerty, appeare it neuer ſo deſpicable to her *eye*, it conueyes compaſſion to her *heart*. Shee giues Almes of the beſt, for his ſake whom ſhee loues beſt. A miſerable minde ſhe hates; for ſhe conceiues how nothing can be better worth enioying, than a liberall deſire of diſpoſing: which ſhe expreſſeth with that cheere-

cheerefull alacrity, as it inhanceth the value of her bounty. Thus ſhee liues in a free and abſolute command of what ſhe enioyes; with an *hand* no leſſe open than her *heart*; that *action* might ſecond her pious *intention*. HONOVR.

Neither is the true Nobility of her minde leſſe diſcerned by her loue to *Chaſtity*. Pure bee her thoughts, and vnſtained. The Sanctuary of her heart is ſolely dedicated to her Maker; it can find no roome for an inordinate affection to lodge in. Shee knowes not how to throw out her loue-attracting Lures; nor to expoſe the glorious beauty of her ſoule to ſhame. A moments ſtaine muſt not blemiſh her ſtate. Shee will not therefore giue her eye leaue to wander, leſt it ſhould betray her *honour* to a treacherous intruder. How weak proue thoſe aſſaults, which her home-bred enemies prepare againſt her? Her *looke* muſt bee ſet on a purer Obiect than vanity: Shee will not eye it, leſt ſhee ſhould be taken by it. Her *Diſcourſe* muſt be of a better ſubiect than vanity: She will not treat of it, leſt ſhe ſhould be engaged to it. Her *thoughts* are not admitted to entertaine vanity: They muſt not conceit it, leſt they ſhould be deceiued by it. Occaſions wiſely ſhee foreſees, timely preuents, and conſequently enioyes true freedome of minde. You ſhall not ſee her conſume the precious oyle of her Lampe, the light of her life, in vnſeaſonable reere-bankets; vnprofitable viſits; or wanton treaties. Thoſe will ſhee not admit of for companions, who are prodigall of their *honour*. Theſe ſhe reproues with a mild ſpirit, labouring to reclaime them with an ingenuous tender of her vertuous compaſſion towards them. None ſhee more diſtaſts than theſe Brokers or Breakers of licentious bargaines: Shee excludes them the Liſt of all ciuill ſociety. How cautelous ſhee is, leſt ſuſpition ſhould

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tax her? Outwardly, therefore, ſhee expreſſeth, what ſhe inwardly profeſſeth. That *honourable bloud* which ſhe from her Predeceſſors receiued, till death ſurprize her, will ſhee leaue vntainted. Neither is there ought ſhee hates more than *pride*, nor ſcornes more than *diſdaine*. Shee rightly conſiders how her daies are *menſurable*, being but a ſpan long, which implies her breuity; and *miſerable*, being *altogether vanity*. Shee diſclaymes that ſtate which conſiſts in ſcornefull lookes; A ſweet and affable Countenance ſhee euer beares: The *honour* ſhe enioyes makes her humbler; and the prayſes which are giuen her, work in her thoughts no diſtemper. So farre is ſhee from affecting the pompe of this world, as it growes contemptible to her higher-mounting thoughts. A faire and well-ſeeming retinue ſhee euer keepes about her; but none of theſe muſt be Sycophants, with their oylie tongues to delude her; neither muſt any, who cloaths his Countenance with ſcorne, attend her. Shee obſerues on what ſteepe and dangerous grounds ambition walketh. Her ſleepes are ſweeter; her content higher; her thoughts heauenlier. It is one of her greateſt wonders, that any one ſhould be ſo reft of vnderſtanding, as to forget what infirme ground he ſtands on. The pureſt Creature, be ſhe neuer ſo abſolute in her feature, is of no richer temper than *Earth*, our Common-mother. She is wiſer than to preferre a poore handfull of *red Earth* before her choyceſt treaſure. Though her deſerts merit *honour*, ſhee diſ-eſteemes her owne deſeruings: being highly valued by all but her ſelfe. Thus ſhee prepares her ſelfe daily for what ſhee muſt goe to. Her laſt day is her euery dayes memoriall. Lower may her body be, when interred; but lower cãnot her mind be, than at this inſtant. So well hath ſhee attained the *Knowledge of her ſelfe*, as ſhe acknowledgeth all tobe fraile, but none frailer than her ſelfe. Here,

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Here, *Gentlewomen*, haue yee heard in what eſpeciall Obiects you are to be *Honourable Preſidents*. You ſhine brighter in your Orbe than leſſer Starres. The beames of your reflecting vertues muſt admit of no Eclipſe. A thouſand eyes will gaze on you, ſhould they obſerue this in you. Choyce and ſelect are the ſocieties you frequent, where you ſee variety of faſhions: imitate not the *neweſt*, but *neateſt*.

Let not an action proceed from you, which is not exemplary good. Theſe that are followers of your *perſons*, will be followers likewiſe of your *liues*. You may weane them from vice, winne them to vertue, and make them your conſtant followers in the ſerious practiſe of piety. Let your *vertues* cloath them within, as their *veiles* doe without. They deſerue not their *wage*, who deſiſt from imitating you in actions of *worth*. Your priuate family is a familiar Nurſery; Plants of all ſorts are there beſtowed. Cheere and cheriſh thoſe that be tender; but curbe and correct thoſe that be of wilder temper. Free and fruitfull Siens cannot be improued, till the luxurious branches be pruned. But aboue all things; take eſpeciall care that thoſe vices ſpread not in you, which are cenſured by you. You are Soueraigneſſes in your families; neither extend your hand too much to rigour; neither contract it by ſhewing too much remiſneſſe or fauour. Let neither vertue paſſe vnrewarded, nor vice, if it grow domineering, paſſe vnreproued. Foule enormities muſt admit of no Priuileges. No; ſhould you, by a due examination of your ſelues, finde any *boſome-ſinne* ſecretly lurking, any ſubtill *familiar* priuately incroaching, any diſtempred *affection* dangerouſly matining: Be your owne *Cenſors*. Be not too indulgent in the fauouring of your ſelues. Proficients you cannot be in the Schoole of vertue, vnleſſe you timely preuent the ouer-ſpreading

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ding growth of vice. Let not your *Sunne*, the light of your ſoule be darkned, Let not your *Spring*, the fount of your vertues be troubled; Let not your *Fame*, the perfume of your *Honour* be impaired. As you are *generous* by *deſcent*, be *gracious* by *deſert*. *Preſidents* are more powerfull than *Precepts*. Be examples of *goodneſſe*, that you may be heires of *happineſſe*. The *ſtyle* you enioy, the *ſtate* you retaine, the *ſtatues* which after you may remaine, are but glorious trophies of fading frailty. Vertues are more permanent Monuments than all theſe; theſe are thoſe ſweet flowers that ſhall adorne you liuing, impall you dying, and Crowne you with comfort at your departing. Laſtly, as you were *honourable Perſonages* on Earth, where you were *Preſidents* of *goodneſſe*, ſo ſhall you be glorious Citizens in heauen, where you are to be Participants of all happineſſe.

Vertue or *vice* whether ſoeuer takes hold firſt, retaines a deeper impreſſion in *honour*, than any lower ſubiect.

WHere *Vertue* is ſowne in a noble Seed-plot, manured and fructified by good diſcipline, ſtrengthened by Example, and adorned with thoſe more gracefull parts, which accompliſh the ſubiect wherein *vertue* is ſeated: what bickrings of fortune will it ſuſtaine? What Conflicts in the neceſſities of nature will it cheerefully encounter? Her ſpirit is raiſed aboue any inferiour pitch. Yea, the habit of goodneſſe hath wrought ſuch diuine *impreſſions* in her ſoule who is thus diſpoſed; as ſociety may improue her, but cannot corrupt her, becauſe a zealous affection to *vertue* doth poſſeſſe her.

You ſhall euer obſerue theſe, whom Nobility of blood hath aduanced, to retaine ſome ſeeds or ſemblances of their progenitors, which are ſo impreſſiue in them, as no occurrent, be it neuer ſo violent, can eſtrange theſe from them. Here you ſhall ſee a natiue

natiue affability, or singular art of winning affection, to one naturally derined. There in another such a rough and vnseasonable austerity, as her very count'nance is the resemblance of a *Malenola*. Some from their infancy haue retained such a sweet and pleasing Candor, as they could couer anger with a cheerefull smile, and attemper passion with a gracefull bluth. Besides, they had the gift to expostulate with their discontents, and by applying seasonable receits to their wounds, free themselues from falling into any desperate extreames. Others would rather dye, then suffer the *expressions* of their *Passions* to dye. For affronts, as their spirits could not beare them, so did their actions discouer them, and make them obiects of derision to such as obseru'd them. And whence proceeds all this? Surely, from the very first relish of our humours; when that *vnwrought Table* of *youth* becomes furnished with choice characters; and the *Subiect* begins to affect what is engrauen in them; by continuance of time they become so habituate, as no art can make them adulterate. *Sempronia* was too light in her *youth*, to be staid in her *age*. *Fulnia* gaue too much way to her passion in her *youth*, to attemper it in her age. *Zantippe* was too shrewd a maid, to become a quiet wife. What *Nature* hath not effected in vs, may by industry be facilitated in vs, so we begin to worke, while the waxe is soft. O *Gentlewomen*, how many, whose excellent endowments deserue admiration, either by selfe-opinion haue become transported, or by giuing loose reines to passion, haue miserably wandred, or by inueying against others more deseruing parts, haue wittingly transgressed? By which meanes, they become spectacles of contempt, who otherwise by their conceiuing discourse might haue giuen occasion of content. It is too true, that the liberty of *greatnesse* is such, as it is more

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more apt to finde fewell to feede the humour of *vice*, then to miniſter any vſefull ingredience for the recouery of *vertue*. Great mindes are many times ſicke of great maladies, which by ſoothing paraſites become inſenſible, and conſequently incurable. *Vice* in a poore habit neuer retaines that maieſty, which it diſplayes in a richer roabe. Is it ſo? Reflect then vpon your ſelues; if vice ſeeme ſo ſpecious, what will *vertue* do. (Though all your *vertues* be but indeed ſpecious *vices*.) Beleeue it, if you cheriſh *vertue* in your minority, ſhe will performe the office of a faithfull guardian. The widdowes teares ſhall be very few, for ſhe will finde *iuſtice* to redreſſe her: the Orphans cryes ſhall not be ſo loud, ſhe will finde *compaſſion* to cheere her. The State ſhall not exclaime of ſurfeits, for *temperance* ſhall ſhield her: nor the Church of coldneſſe, for *zeale* ſhall inflame her: What a ſweet *conſort* is an *vniſon* of *vertues* to the eare of a diuine ſoule? All other Muſicke is diſrelliſhing, becauſe it workes not on the affection.

Now would you know whence it comes, that *vertue* or *vice*, whetherſoeuer takes hold firſt, *retaines* a *deeper impreſſion* in *Honour*, than in any *lower ſubiect*? The reaſon is euident: As in their ſtate or condition they are more eminent, ſo is their repreſentatiue example in others more inherent. Doe theſe *honourable perſonages* then loue *vertue*? they are *vertuous molds* vnto their followers: they ſhall finde in their *ſhadowes* what they expreſſe in *themſelues*. *Iulia* could not be *looſe*, when *Lucrecia* was ſo *chaſte*: ſhe ſaw that in her Miſtreſſe, which deſeru'd loue, and to that ſhee conform'd the line of her life. To conſort at vnſeaſonable houres with looſe louers, or to entertaine light diſcourſe to beguile time, was no au thenticke doctrine in her Miſtreſſe family: no day w as without her taske, no night without her peculiar

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liar employment. There is no queſtion, but the prime yeeres of this noble Lady were ſeaſoned with ſuch exquiſite inſtructions, as what her *youth* had receiued; were not in her riper *yeares* to bee aboliſhed. Firſt motions haue *deepe impreſſions*: eſpecially, when they become ſeconded by examples of authority, whoſe very perſons impoſe on their Pupils a reſiſtleſſe neceſſity. The eſtimate of *Honour*, with thoſe who are truly *honourable*, is at too high a rate to ingage it ſelfe to the hazard of diſgrace, for any temporary *profit* or *delight*. Their onely *profit* is to become *proficients* in the practice of *Vertue*; Their higheſt *delight*, to ſubdue their delights to the obedience of reaſon, for the loue of *vertue*. Such as theſe, are to be accounted onely *Noble*; for their *deſires* are ſo, which they euer ennoble with deſeruing actions. For tell me, can any one whoſe iudgement is not blinded, or inward light not wholly blemiſhed, eſteeme that *Perſon* for *honourable*, whoſe *Outſide* onely magnifies it ſelfe in a *poake* head, a *poland* ſleeue, and a *Protean* body? No; theſe are but outward badges of their inward vanity. Theſe haue too much coare at their heart, to be of ſound health. If they haue no other expreſſions to deblaze their *honour*, they are rather obiects of *Contempt* than *State*, be they neuer ſo glorious to the eye of our vulgar.

It hath beene (and I could wiſh it were not to this day continued) an vſuall forme of breeding, with ſome more eminent Perſons, to haue their Children practiſe a kinde of ſtate from their infancy; which, indeed, being truly defined, was a phantaſticke ſupercilious garbe, which diſcouered more pride than deſerued *prayſe*. Neither could theſe ſo eaſily relinquiſh in their *age*, what was commended to them in their *youth*. For ſuch as commonly attended their perſons, extolled whatſoeuer they ſaw by them,

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or in them expreſſed, ſuch is the miſery of *greatneſſe*, that if it be not an exact Cenſor and reprouer of her owne vanity; They ſhall finde approuers of it by thoſe odious profeſſors of ſycophancy, whoſe glozing condition hath beene the ruine of many a noble family. For what may bee the vſuall dialect of theſe *Tame Beaſts* to their bounteous Benefactors, thoſe prodigall diſburſers of their fathers prouidence, but this parafiticall parley? "It would well become you, "to be rarely ſeene, reſeruedly affable; to retaine "ſtate in your peace, awe in your face, ſcorne in your "eye, a ſtorme in your brow, with a graceſull con-"tempt in all your carriage. An excellent direction to purchaſe hate. Theſe *followers* are not for your *honour*. The way to diuert their ſtraine, is to affect what they diſtaſte. You cannot want vitious Libertines to ſecond you in a ſenſuall courſe, if your owne diſpoſition ſtand ſo affected. *Calphurnia* could not be good, when *Meſſalina* was ſo nought. Your *hues*, as they are *lines* to your ſelues, ſo ſhould they be *lights* vnto others. Are you modeſt? it will beget a loue of modeſty through all your family. Not one who owes their obſeruance to you, but will admire this *vertue* in you, and practiſe it in themſelues, becauſe they ſee it ſo highly valued by you. Againe; Lightneſſe or any irregularity in you whatſoeuer, will not redound onely to your owne, but your whole families diſhonour. Which opinion once poſſeſt, your *Honour* receiues ſuch a mortall wound, as no continuation of time (ſo laſting is the record of infamy) may perfectly cure it: which ſeemes confirmed by our moderne Poet:

Search all thy bookes, and thou ſhalt find the ſin,
That Honour *is more hard to hold than win.*

How cautelous then ought you to bee of that, which

which preſerues your well being? Many nobly deſcended, are ſufficiently inſtructed, how to retaine their ſtate, what place to take, by remembring whence they came; meane time, they forget whence they came firſt. O conſider how this *Speciosior pulvis*, this more ſpecious or ſeemingly precious duſt of yours is but duſt. *Vice* will but *varniſh* it; it is *vertue* that will richly *enammell* it. Your *birth* rather reſtraines than improues your liberty; your ſexe ſhould detract from it ſelfe, were it eſtrang'd from modeſty; your beauty, honour, and all, are ſeruants to time, or worſe, if beſtow'd on vanity. Let *vertue* retaine ſuch *deepe impreſſion* in you, as no vicious affection may ſeize on you. Occaſions are dangerous perſwaſions: preuent therefore the meane, that you may attaine a more glorious end. That onely deſerues your loue, which ſhall make you for euer liue. *Vertue*, if you loue her and liue with her, by becomming your *ſeruitour*, will crowne your happy memory with ſucceeding *honour*.

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IT is vſually obſeru'd, that *Hawkes* of one *Ayrie*, are not of one *nature*; Some are more mettall'd, others more lazy. As in *Birds*, ſo in all other *Creatures*. *Liuia* and *Iulia*, *Auguſtus* his daughters, were ſiſters, but of different natures. Some there are, who euen from their infancy haue ſuch excellent ſeeds of natiue goodneſſe ſowne in them, as their *diſpoſitions* cannot reliſh ought that is irregular. In arguments of diſcourſe, they are moderate; in Company temperate; in their reſolues conſtant; in their deſires continent; in their whole courſe or carriage abſolute. Others naturally ſo peruerſe, that

That vertue may receiue the first impreſſion by meanes of an in-bred noble diſpoſition, ſecor ded by helps of Education.

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like our * *humorous Ladies*, they can affect nought that others loue, nor relish ought that others like. The byas of their fancy runnes still on the fashion; their tongue a voluble Engine of feminine passion; their resolues full of vncertainty and alteration. The whole Enterlude of their life a continued Act of femall-follies. It were hard to winne *these* to the loue of *vertue*, or *those* to delight in *vice*. This might easily be illustrated by diuers memorable instances, personated in such; who from their very Cradle, became seriously deuoted to a religious priuacy, supplying their want of bookes, wherein they were meerely ignorant, with a deuout and constant meditation of Gods works, wherein they employed their whole study.

Industrious were their hands in labouring, and bounteous were they in bestowing. A native compassion lodged in their hearts, which they expressed in their charitable workes. Hospitality to the stranger and needy beggar, was their highest *honour*. Suffer they would the height of all extremes, ere they would suffer the desolate to want relieue. So strongly were their affections fortifi'd against the assaults of an imperious Louer; as death was to them a cheerefull obiect to preserue their high-priz'd *honour*. Such singular effects as these, haue beene vsually produced by an *innate noble Disposition*; so as, some of these whom wee haue here cursorily shadowed, were endowed with such virile spirits, as they stickt not to spit in the face of tyranny; others were not abash'd to * disfigure their owne beauty, lest it should become an adulterers booty. In these had *vertue* taken such *deepe impression*, as nothing could deepely touch them, but what trenched on their *reputation*. Though by nature they were timorous, and inconstant, resolution had so prepar'd them, as they became discreetly

* These are described to life in the person of an humorous fantasticke in this pleasant Epigram.

She that must eat her breakfast in her bed,
And is til noon in trimming of her head,
And sits at table like a maiden-Bride,
And talkes all day of nothing but of pride:
"God may doe
"much in mercy for to saue
"her,
"But what a
"case is he in
"that shall
"haue her?

* This was formerly instanced in that memorable example of *Sputimia*, *pag.* 104.

ly valiant; looking death in the face without feare, and embracing her ſtroake as a fauour. Doe you admire this in them? Imitate them, and you ſhall be no leſſe by ſucceeding times honoured, than theſe in ours admired. Conceiue your life to be an intricate Labyrinth of affliction; the very anuill, whereon the heauy hammer of miſery inceſſantly beateth. Reflect on your *birth*; and you ſhall perceiue how you giue the world a good morrow with griefe; Looke at your *death*; how you bid the world good night with a groane. Ioy then cannot be long laſting, when you are daily taking leaue of the place where you liue; which now, though liuing, you are leauing. Beſides, no continued hope of comfort can bee expected, where *feare* preſents her ſelfe an inſeparable attendant.

Feare has commande're ſubiect and o're King,
Feare has no Phere, feare's an imperious thing.

To allay which *feare*, addreſſe your ſelues to *that* moſt, which may giue you occaſion of fearing leaſt. And what may that *receipt* be? A minde purely refin'd from the corruption of this infectious time. Meditate therefore of that neuer fading beauty that is within you. Labour to preſerue it from the iniury of all incroaching Aſſailants. If your *flesh* with any painted flouriſh of light Rhetorieke wooe her, timely preuent her before ſhee winne her. If the *world* with her Lure of *honour*, command, or the like, ſeeke to draw her; reclaime her, leſt vanity ſurprize her. If her *profeſt Enemy* labour to vndermine her, make knowne his long-profeſt enmity vnto her, that a vigilant circumſpection may arme her. Admit, your *diſpoſitions* become ſometimes auerſe from the practice of that which you ſhould moſt affect; diuert the Current of them. You loue *liberty*; confine it to moderate reſtraint. You affect *honour*, curbe it with

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with a ſerious meditation of your owne frailty. You deſire to *gather*; ſowe your bread vpon the *water*: Charity will bring you quickly to a better temper. You admire *gorgeous attire*; remember the occaſion how you firſt became cloathed: had not ſinne beene, theſe poore habiliments had neuer needed. Doth *delicate fare* delight you? Conſider how it is the greateſt miſery to pamper that delicately, or cheriſh it with delicacy that is your mortall and profeſt enemy. Doe *wanton Conſorts* worke on your fancy? Cure betime, this dangerous phrenzy. Auert your *eye*, leſt it infect your *heart*: Conuerſe with *reaſon*, and auoid nothing more than *occaſion*. Doe you finde your *affections* troubled, or to *paſſion* ſtirred? Retire a little from your ſelues; attemper that boyling heat which workes ſo violently on you: and in the end, reſolue thus; "It will redound more to our *honour* to "bridle *anger*, than to engage our diſcretions by gi-"uing reynes to our diſtemper. Can you not ſee your Neighbours field flouriſh without an *Enuious Eye*? Of all others, expulſe this ſooneſt; becauſe of all others, it partakes of the Deuill the neareſt. As you are commanded to loue him as your ſelues, ſo wiſh not that euill vnto him, which you would not haue to fall vpon your ſelues. Laſtly, doe you finde a *remiſneſſe* in you to any employment that is good? Shake off this naturall dulneſſe, and inflame your affections with a Diuine feruentneſſe. You haue hitherto beene ſlow in doing good, ſhew that in doing ill. Meane time, with the wings of holy and heauenly deſires mount from earth to heauen; plant your affections aboue, though your pilgrim dimenſions be here below. Which the better to facilitate, certain euer in your memory this deuout Memoriall or Meditation: "Think whence youcame, and be a-"ſhamed; where you are, and be aggrieued; where you

Tob. 4. 15.

Bern.

"you goe to, and bee affrighted.

Euery way wherein you walke, as it is full of *snares*, so should it be full of *eyes*. Those two roots of *inordinate feare*, and *inordinate loue*, haue brought many to the brinke of misery, by plunging their mindes in the puddles of vanity. Looke about you; *snares* you shall finde within you, *snares* without you. *Snares* on your *right hand*, and those deceitfull; Prosperity in affaires temporall. In which, such persons are vsually taken and surprized, by whom the benefits of God are abused. As the *Rich*, when hee bestowes his wealth in attiring himselfe sumptuously; the *Mighty*, in oppressing the needy; the *Amorous* or *Lonely*, in giuing others occasion to be taken with their beauty: Whence the Lord by the mouth of his Prophet: *Thou hast made thy beauty abhominable.* *Snares* likewise on your *Left hand*, and those fearefull; aduersity in affaires temporall, In which the poore, infirme, and afflicted are intangled and miserably inthralled: who by suffering affliction impatiently, curse God, their Neighbors, and themselues in their aduersity: Whence that Diuine and deuout Father saith: "In affliction the wicked detest God, and "blaspheme him: but the godly pray vnto him, and "prayse him.

Aug. lib. 1. de Ciuit. Dei.

Now, vertuous *Gentlewomen*, whose titles doe not so much transport you, as your loue to goodnesse doth inflame you; you may hence obserue, how *noble* and *generous dispositions*, which indeed, are properly defined equall or temperate disposers of the affections, haue and doe euer receiue the *first impressions* of *vertue*; which are with constancy retained, as they were cheerefully receiued. Expresse then this *Nobility* of your well-disposed natures in affecting what is good. *Vice* throwes her aspersions on no subiect so much as on *Honour*. Relinquish then rather

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ther all *ſtate*, than it ſhould retaine the leaſt *ſtaine*. Much is promiſed by your *diſpoſition*; and no leſſe by your *Diſcipline* or *Education*. Your well-ſeaſoned youth was neuer knowne to that rudeneſſe, which more rurall or ſeruile ſtates were bred in. Second theſe riſing hopes of inward happineſſe. You are fruitleſly great, if you be not fruitfully good. Euery moment wafts you neater your hauen; let euery action draw you nearer heauen. If you feare at any time to wander, *Religious feare* will be your *Conductor*. If you doubt the iſſue of your Encounter, *ſtedfaſt patience* will bee your *Encourager*. If you diſtruſt your owne ſtrength, you are ſecurer; *humility* will crowne you with *honour*, and direct you to an *happy harbour*. As *inbred noble diſpoſitions* haue then enrich'd you, which by *helpes* of *Education* are *ſeconded* in you, profeſſe your ſelues louers of *vertue* by your affections, aduancers of *vertue* by your actions; that as *honour* attends your perſons, fame may crowne your names, felicity your ſoules.

Vertue reduc'd to *habit*, aſpires to *perfection*.

VVHat remaines then, to perfit this abſolute Maſter-piece of *honour*; but that yee reduce to *habit*, and conſequently to their beſt improuement, theſe initiate ſeeds of goodneſſe ſowne in your natiue *diſpoſition*, growne by *ſucceſſion*, and ripened through *Education*? Now are yee in the way, and daily nearer the end of your worke. Your vnconfined ſoules muſt euer bee *aſpiring*, till they come to their *perfection*. There is nothing vnder heauen, that can ſatisfie a ſoule created for heauen. Are you *Virgins*? Let your *Virgin-Lamps* be fed with the *Oyle* of *Charity*. Be ready before the *Bridegroome* call you; yea, call on *him* before hee call you. Let not your *Virgin-vayles* be *vayles* for *vices*. Entertaine not a

light

light thought, leſt by degrees it ſpread to a *ſinne*. In ſuffering *Iſmael* to play with you, though her ſport ſeeme in ieſt; your ruine will proue in earneſt. Eye not that *Obiect*, which may enthrall you; heare not that *Subiect*, which may corrupt you; relliſh not that *Delight*, which may depraue you; admit not of that conceit, which may delude you.

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Retort a light diſcourſe with a *Maiden-bluſh*; it argues a ſpotleſſe ſoule. He well deſcribed a Virgins prime beauty, who diſplay'd it in ſhamefaſte modeſty. Let your good name be ſuch a *precious oyntment* as you would not ſpill it for a world.

Candida virgineis miſcuit ora roſis.

Are you *Matrons*? Enlarge your ſelues by inſtruction vnto the younger; this is the office of a Reuerend Mother. Deriue ſome portion of that knowledge vnto others, which you fruitfully receiued from others. Your *lines* muſt bee their *lines*. Euery *action* of yours is *exemplar*; take heed then, it lead not into *error*. As you are *ripe* in *yeares*, ſo appeare *rich* in *houres*. Remember not a *ſinne* without a *ſigh*; nor a *toy* without a *teare*. There is no ſinne more odious, becauſe none more inſolently glorious, than to remember ſinnes committed with ioy, and apprehend them with delight. Your *families* ſhould be *vertues Nurſeries*, wherein your ſelues are to be *Gouerneſſes* and *Preſidents* of *goodneſſe*. Here you are to *teach your children in the trade of their wayes*, that when *they are old, they may not depart from them.*

Aug. in Epiſt.

Prou. 22, 6.

Briefly, are you *young* or *old*? Eſteeme no life ſweeter, than when euery day improues you and makes you better. Delights, as they may moderately cheere you, ſo let them not play too much on your fancy, leſt they take you: Be not commanded by them, but command them. The onely meanes to weane you from them, or make you more indifferent for them, is to fixe your affections on *thoſe* which doe infinite-

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ly surpasse them. There is no comparison betwixt a *Pallace* and a *Prison*. Neither betwixt *finite* & *infinite* is there any *Proportion*. "O how happy were you, if "with spirituall eyes you might once behold, how "the *Princes goe before, ioyning with the Singers, and in* "*the midst, young Damsels dancing*!

The way to *contemplate* these, and *consort* with these, is to meditate of *heauen*, which enioyeth all these. Here no *pleasure*, be it neuer so promising; no *delight*, be it neuer so relishing; no *recreation*, bee it neuer so refreshing; but though it cheere you in the beginning, it cloyes you in the end. Last day, you were at *Court*; where reuels, reere-bankets, showes, and solemnities, were obiects to your *Eyes*, *Eares*, and *Tastes*: but all these are vanished. This day, you Coach to th' *Exchange*; where you see all kinde of vanities set at *sale*, that may any way *soile* a deluded *soule*: but the night clozeth the day, which makes them shut vp shop, and then all those vanities are shrouded. Next day, you goe to a *Play*; wherein you expect some new Scene of mirth, or some *State-action* liuely presented: but the last *Exit*, your impreze of frailty, dismisseth you, and then all those artfull presentments, which gaue so much content, are remoued. Thus you runne in a maze, while you lay the *Scene* of your *Mirth* on *Earth*. Recollect then your diuided thoughts; seat there the delight of your *minde*, where you may find a continued *Mirth*. Earth is too low a *Stage* for an *Act* of that Maiesty; and too straight to giue your *best guest* content within her Mud-wals of misery. Let not one houre passe by you, which is not well past.

Consider, how the eyes of heauen are vpon you; how that *generous* stemme, from whence you were deriued, expects much from you. The *former* inioynes you vpon hope of a future reward, to be more cautelous;

lous; The *latter*, as you tender the *honour* of your *house*, to be vertuous. Besides, know (*Noble Ladies*) that all the port or state-magnificence which this inferior Globe can afford you, clozeth euer with more discomfort than content, bee your persons neuer so seemingly happy, not happily secure, that doe enioy them. Yea, how happy had many Eminent personages beene, had they neuer beene taken with this *Shadow* of happinesse? Conclude then, for this conclusion will beseeme you, and in your highest ascent of *honour* incomparably secure you:

Honour *is* vertues harbour; *onely those*
Styl'd great, *are* vertues *friends, and* vices *foes.*

That glorious Light of the Church, an industrious Searcher and iudicious Censor of Antiquities, S. *Augustine*, saith, That anciently the *Romans* worshipped *Vertue* and *Honour* for gods. Whence it was, that they built two Temples, which were so seated, as none could enter the Temple of *Honour*, vnlesse hee had first passed through the Temple of *Vertue*: to signifie that none was to be *honoured*, vnlesse by some *Vertue* he had first deserued it. The *Morall* admits no other exposition than its owne expression. For *Honour*, none should be so daring bold as to wooe her, till by passing thorow *Vertues* Temple, he get admittance vnto her.

If you desire to be *great*, let it bee your height of ambition to *aspire to honour* in the *Court* of *Vertue*. Where the lowest cannot be lesse than a *Lady of Honour*, because the lowest of her actions correspond with *Honour*. Such a *seruice* were no *seruitude* but a *solace*. Admit, that sometimes you affected forraine *fashions*, now let forraine *Nations* admire your *vertues*. Perchance, the delicacy of your nature, or misery of a long prescribed custome will not so easily at the first be wholly weaned, from what it hath for so

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many yeares affected. Vse then an easie restraint at the first; withdraw your affections from *vanity* by degrees; reserue some select houres for priuate Deuotion; check your fancies, when they dote on ought that may distract you. The first Encounter will bee hardest; Time will bring you to that absolute soueraignty ouer your passions, as you shall finde a singular calmenesse in your affections. What a braue *Salique* State shall you then enioy within your owne Common-wealth? *Vigilancy* becomes *Warden* of your *Cinque Ports*; not an inuasiue forrainer dare approach, while she with watchfull eyes waits at the Port. All your *followers*, are vertues *fauorites*. *Piety* guides you in your *wayes*; *Charity* in your *workes*. Your Progenitors deserued due prayse, but you surpasse them all. Thus shall you reuiue the ashes of your families, and conferre on them suruiuing memories. But, it is the euening Crownes the day; sufficient it is not to diffuse some few reflecting beamelins of your *vertues*, at your first *rising*, and darken them with a Cloud of *vices* at your *setting*. As your daies are more in number, so must they be euery day better. What auailes it the *Mariner* to haue taken his Compasse wisely, to haue shunned rockes and places of danger warily, and at last to runne on some shelfe, when he should now arriue at the Bay where he would be? Rockes are euer neareſt the *shore*, and most tentations neareſt your *end*. If you resolue then to come off fairely, prepare your selues for some encounter daily; obserue your exercise of deuotion duely; resist assaults constantly; that you may gain a glorious victory. This is all the *Combat* that is of you desired; wherein many of your *Sexe* haue nobly deserued. Stoutly haue they *combated*, and sweetly haue they *conquered*. Emulate their *vertues*, imitate their *liues*, and enioy their *loues*. So may you with that *Patterne of patience dye in your owne*

Nests,

Neſts, and multiply your dayes as the Sand: So may your *vertues*, which ſhone ſo brightly in theſe Courts of Earth, appeare moſt glorious in thoſe Courts of heauen. So may theſe Scattered flowers of your fading beauty, be ſupplied with freſh flowers of an incorruptible beauty: yea, the *King* himſelfe ſhall *take pleaſure in your beauty*; who wil come like a *glorious Prince* out of his *Palace* of *royall honour*, to grace you; like a *Specious Spouſe* out of his *Nuptiall Chamber*, to embrace you. Meane time, feare not *death*, but ſmile on him in his entry; for he is a *guide* to the *good*, to conduct them to glory. Conclude your reſolues with that bleſſed Saint; in *hope* no leſſe *confident*, than in *heart penitent*: "*We haue not liued ſo in the world, that we are* "*aſhamed to liue longer to pleaſe God: and yet againe, wee* "*are not afraid to dye, becauſe we haue a good Lord.* Short is your *race*, neare is your reſt: Onely, let the *loſſe* of *earth* be your *gaine*, the *loue* of *God* your *goale*; and *Angelicall perfection*, to which your conſtant practice of piety and all Chriſtian duties haue ſo long aſpired, your *Crowne*.

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Ambroſ.

The feare of the Lord is a pleaſant Garden of bleſſing, there is nothing ſo beautifull as it is, Eccleſ. 40. 27.

Trin-vni Deo omnis gloria.

A Gentlewoman,

AS her owne *Tyrewoman*; one that weares her owne *face*; and whoſe *complexion* is her owne. Her Iournals lie not for th' *Exchange*, needleſſe viſits, nor Reere-bankets. Showes and preſentments ſhee viewes with a ciuill admiration; wherein her harmleſſe deſire is, rather to ſee than be ſeene. Shee hates nothing ſo much as entring parly with an immodeſt Suitor. Retire from occaſions drawes her to her Arbour: where the ſole obiect of her thoughts is her Maker. Her eyes ſhe holds her profeſt foes, if they ſend forth one looſe looke; teares muſt ſue out their pardon, or no hope of reconciliation. Her reſort to the *Court*, is for *occaſion*, not *faſhion*: where her demeanour euer giues augmentation to her honor. Her winning modeſty becomes ſo powerfull a Petitioner, as ſhe euer returnes a preuailing Suiter. During her abode in the *City*, ſhe neither weares the Street, nor wearies her ſelfe with her Coach; her Chamber is her

Character.

her Tyring-roome, where she bethinks her how she may play her part on the worlds Theatre; that shee may gaine applause of her heauenly Spectators. Her constant reside is in the *Country*; where hospitality proclaimes her in-bred affection to workes of piety. All which she exerciseth with that priuacy, as they will witnesse for her, she feares nothing more than vaine-glory. In her house shee performes the office of a Mistris, no imperious gouernesse. Shee knowes when to put on a smooth brow, and to cherish industry with moderate bounty. Her discreet prouidence makes her family look with a cheerefull countenance: Her posterity cannot chuse but prosper, being nurs'd by so naturall a mother. The open field she makes her Gallery; her Labourers, her liuing Pictures; which, though she finds *meere Pictures*, hanging on, rather than labouring, Passion transports her not aboue her selfe, nor forceth her to the least expression vnworthy of her selfe: she passeth by them with a modest reproofe, which workes in them a deeper impression, than any fiery or furious passion: Her Neighbors she daily wooes and winnes: which she effects with such innocent affability, as none can iustly tax her of flattery. An *Ouer-seer* for the *poore* she appoints her selfe, wherein she exceeds all those that are chosen by the *Parish*. She takes a Survey daily and duly of them, and without any charge to the *Hamlet*, relieues them. She desires not to haue the esteeme of any *She-clarke*; shee had rather be approu'd by her *liuing*, than *learning*: And hath euer preferr'd a sound professant before a profound disputant. A president of piety shee expresseth her selfe in her family, which shee so instructs by her owne life, as vertue becomes the obiect of their loue. Her taske shee sets her selfe daily, which she performes duely; Her owne remisnesse, (if any such be) shee reproues by so much more than

others,

Character.

others, as ſhe knowes her owne life to bee more exemplary than others. Some Bookes ſhee reads, and thoſe powerfull to ſtirre vp deuotion and feruour to prayer; others ſhe reads, and thoſe vſefull for direction of her houſhold affaires. Herbals ſhe peruſeth, which ſhe ſeconds with conference: and by degrees ſo improues her knowledge, as her cautelous care perfits many a dangerous cure. In all which, ſhe turnes her eare from her owne praiſe: humbling her ſelfe loweſt in heart, though *deſcent* ranke her higheſt in place. She affects nothing more than mildneſſe; diſtaſtes nothing more than harſhneſſe. Proſperity could neuer worke ſo vpon her thoughts, as to tranſport her; nor aduerſity ſo weaken her well-reſolued temper, as to amate her. Though ſhe tender her family; extend her care to her poſterity; her higheſt ayme is the practice of piety. Her diſcretion hath enabled her to diſtinguiſh of times: whereby ſhe informes her ſelfe when ſhee ſhould be prouident and frugall, when bounteous and liberall. Her *gate* is not more open than is her *heart*; where ſhee holds the pooreſt her richeſt gueſts. She thinkes that day wholly loſt, wherein ſhe doth not one good worke at leaſt. Shee is no *buſie-body*, nor was euer, vnleſſe it were about her family, needle, or Sampler. She holds that day the ſweeteſt, which in actions of goodneſſe is the fruitfull'ſt. Like a good Merchant, ſhee brings her merchandize afarre, and yet ſhee trauels not farre for it; She ſits at the *Sterne*, ſteeres the Rudder of her ſtate, and frees it from hazard when driuen to a ſtrait. Her *Husband* ſhe acknowledgeth her *head*; whom to oppoſe, were to mutine againſt her *Leader*, and conſequently ſhew her ſelfe an *vnruly member*. If he be *intemperate*, ſhe wooes and winnes him with *loue*; and, in time, weanes and reclaimes him from his *irregular life*. So conformable is ſhee to his opinion, both in

Character.

points of Religion, and arguments of prouidence; as the *Exchequer* must bee no *Sponge* to her husbands purse through her conscience. Her *houshold* she makes her *Commen-weale*; wherein not any from the highest to the lowest of her *feminine gouernement*, but knowes their peculiar office and employment: to which they addresse themselues (so highly they honour her they serue) with more *loue* than *feare*. Shee becomes *Prætor*, I meane of no office to wrong her Countrey, but the tender care of a mother in behalfe of her well-educated progeny; to which the world no sooner giues entertainment, than shee begins to enable them for their aduancement. Markets shee seldome visits, nor any place of freer Concourse: for she findes when her *eyes* are abroad, her thoughts are estrang'd from home. Would you take a fuller view of her? Draw nearer; *Obserue* her euen in *these* which some of her sexe esteeme least, with how *generous* a beauty she adornes her selfe most.

APPARELL she weares; and sighes when she remembers her Sexe. She wonders how that *fig-leafe* Habit should be so strangely altered. How this *Ensigne* of originall sinne should bee so quaintly slasht, and indented. What *paines* sinne takes to display her shame! Her garment is of another cut. Though she cannot rectifie this broad-spreading malady, the corruption of this age must not draw her to that vanity. Shee knowes the vse of APPARELL, which she would bee loath to inuert. Ordain'd it was, to keepe in naturall heat, and to keepe out cold: this she obserues with a gracefull presence, making this her Impreze: *Comely, not Gaudy.*

BEHAVIOVR she sets out with a ciuill expression, without much art or affectation. There is nothing which doth not infinitely become her. In places of resort, she is so highly admir'd, as those which obserue

obserue her, could be well content to serue her. Shee is *generous* in all; Not a Look but giues Life to Loue; and that so vertuously dispos'd, as not a light thought can distract it. Her very motion is a mouing direction; She neuer learned to *tinkle* with her *feet*, to *wander* with her *eyes*, to *staine* her spotlesse honour with a *painted blush*. All shee doth is her owne; All her owne doth incomparably please; which she clozeth with this impreze: *Louing Modesty is a Liuing Beauty.* Character.

COMPLEMENT she admits, but not that which this Age affects; she preferres *Substance* before meere *formality*, *Pith* before the *Rinde*, *Performance* before *Ceremony*. She distasts nothing so much as that Courts fustian; which, in her esteeme, is quite out of fashion, *your Seruants Seruant*. She cannot protest in iest, nor professe what shee meanes not in earnest. Shee cares not for this Rhetoricall varnish, it makes a good cause suspitious; her desire is to expresse her selfe in *action* more than *discourse*. That COMPLEMENT which consists in congies, cringies, and salutes, distelli sheth her pallate most: it tastes too much of the Caske; for the rest she is secure, so her actions bee really pure; her selfe *completely* honest. Thus shee summes vp her dayes, makes *vertue* her prayse, this her Impreze: *Ciuill Complement, my best Accomplishment.*

DECENCY is her natiue Liuery; though shee make no shadow of it, her owne shadow is not more indiuiduate. In her attire she is not so sumptuous as seemely, not so costly as comely; in her discourse she deliuers her mind not so amply as fully, not so quickly as freely; in her whole course shee expresseth her inward beauty. Her Glasse is not halfe so vsefull to her selfe, as the glasse of her life is to others. Whatsoeuer is worne by her, receiues a singular grace from

Character.

her. Her fashion is neuer out of request; though more constant in it, than the Age would admit. She liues to bring *time* into some better *tune*: this is her taske in euery place; this is that which crownes her with peace; while shee deuiseth this for her impreze: *Virgin-Decency is Vertues Liuery.*

ESTIMATION is that precious *odour* which giues sweetnesse to her *honour*. Dye had shee rather with it, than enioy an Empire and liue without it. It is the Goale of all her actions. The Crowne of all her Labours. Pouerty she holds an incomparable blessing, so her name be inriched by ESTIMATION: No *dead Fly* can corrupt that *Ointment*. Happy needs must be her *State*, that preserues this without *Staine*. This she feeds not with the iuyce of vain-glory; nor seeks to augment it with a fabulous story. Many haue purchas'd praise in Oylie lines, that neuer merited applause all their liues. Her desire is to *be*, rather than *seeme*, lest *seeming* to *be* what she *is not*, shee gull the world, but her selfe most, by playing the counterfeit. Resolute is she in this her Impreze: *My prize is her owne praise.*

FANCY shee entertaines with a cheerefull but chaste bosome. Though Loue be blind, her loue has eyes. No lesse faithfulll is shee in retaining, than doubtfull in entertaining. Protests are dangerous Lures to credulous Louers, but her FANCY is too staid to stoope vnto them. She can loue well, but lest she should repent soone, and that too late, shee will *try* before she *trust*, haue some reason to *like* before she *loue*. She holds that FANCY a *Frenzy*, which is onely led by *Sense*. She makes *reason* her *guide*, that *Content* may be her *Goale*. Long time shee debates with *Loue*, before euer she giue *Loue* her *heart*; which done, shee confirmes the bargaine with her hand. Her Constancy shee displayes in this Impreze: *My*

Choyce

Choyce admits no Change.

Character.

GENTLITY is not her boaſt, but that which dignifies that title moſt. Vertue is her ſoueraigneſſe; in whoſe ſeruice to liue and die ſhe holds the abſoluteſt happineſſe. Gentry ſhee thinkes beſt graced by affability: To be ſurly, derogates as much from her worth, as baſeneſſe from Nobility of birth. Her *Linage* is beſt diſtinguiſh'd by her *Creſt*, her *worth* by *her ſelfe*. Her *deſert* giues life to her *deſcent*. Not an action comes from her, but excellently becomes her. Shee euer reflects on the *Houſe* from whence ſhee came, whoſe antiquity ſhe ennobles with numerous expreſſions of piety, from the riſing height of which increaſe, ſhe drawes this Chriſtian Impreze: *Deſert Crowne Deſcent.*

HONOVR ſhe *deſernes* more than *deſires*; This ſhe may *admit*, but not *admire*. Weake ſhee holds that foundation of HONOVR, where *vertue* is not a ſupporter. The more HONOVR that is conferr'd on her, makes her the humbler; ſhe cloathes not her Looke with a diſdainfull ſcorne, nor clouds her brow with an imperious frowne. Farre more eſteemes ſhe the title of *goodneſſe* than *greatneſſe*. Shee holds nothing more worthy of her approuing, than a daily drawing nearer to *Perfection*, by her vertuous liuing. Her whole Pilgrimage is nothing elſe than to ſhew vnto the world what is moſt requiſite for a great Perſonage. In a word, ſhall wee take a re-view of her Noble carriage in each of our *Obſeruances*? For the *firſt*, ſhe is faſhionably neat; for the *ſecond*, formally diſcreet; for the *third*, ciuilly complete; for the *fourth*, amiably decent; for the *fifth*, precious in repute; for the *ſixth*, affectionately conſtant; for the *ſeuenth*, *generouſly* accommodated; for the *eighth*, *honourably* accompliſhed. Whence it is, that ſhe impalls her diurnall race with this imperiall Impreze:

Ho-

Character.

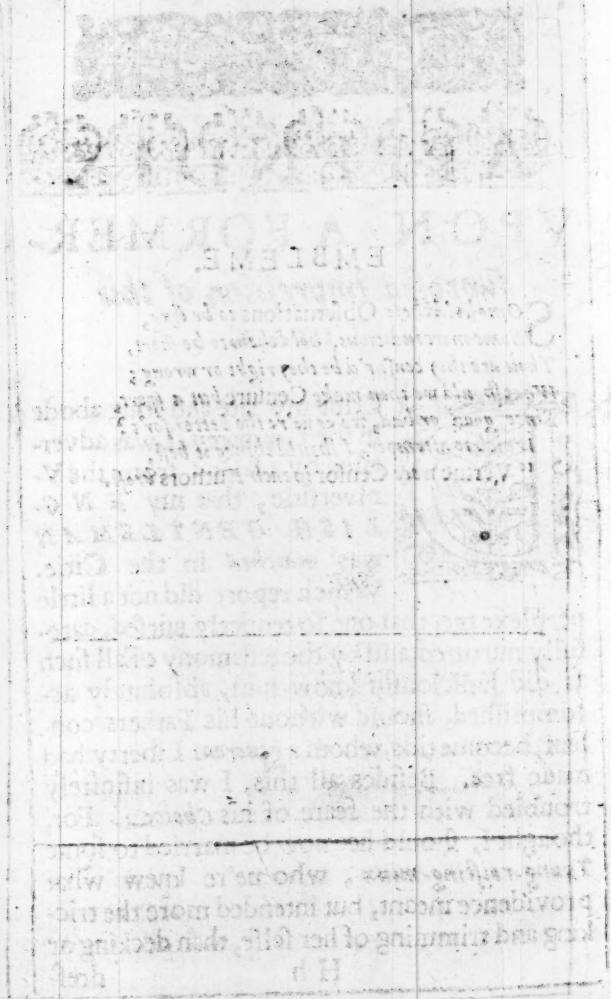
Honour is Vertues Harbour.

Goe on, then, ſhe may with *Honour*, ſeeing the *King* in her *beauty* takes ſuch *pleaſure*. A Diuine preſage of promiſing goodneſſe was her infancy; A continuate practice of piety was her youth and maturity; The cloze of her Pilgrimage a calme paſſage from frailty to felicity. Long would the earth keepe her, but ſo ſhould ſhe be kept from that which ſhee values farre better. Her Husband cannot ſtay long behind, ſeeing his *better part* is gone before.

FINIS.

EMBLEME.

Some hold these Obſeruations *to be long,*
Some more indicious, hold them to be ſhort,
Thus are they cenſur'd be they right or wrong;
What ſhould we then make Cenſure *but a ſport,*
Since good or bad, we're ne're the better for't?
Which to attemper, I ſhould thinke it beſt,
" Vertue *were* Cenſor *in each* Authors *breſt.*



APPENDIX
VPON A FORMER-
ſuppoſed Impreſsion of this TITLE.

DVring my late and long abode in the Countrey, I was advertiſed by a friend from the Vniverſitie, that my *ENGLISH GENTLEMAN* was *matched* in the Citie. Which report did not a little perplexe me, that one ſo tenderly nurſed, carefully nurtured, and by the teſtimony of all ſuch as did judiciouſly know him, abſolutely accompliſhed, ſhould without his Fathers conſent, become tide, whom a *generous* Liberty had made free. Beſides all this, I was infinitely troubled with the feare of his *Choice*. For, thought I, ſhould hee now be married to ſome *Young-reiſing-minx*, who ne're knew what providence meant, but intended more the tricking and trimming of her ſelfe, than decking or

dreſſing of her Soule; who makes it her ſole taske, to ſacrifice the *Morning* to her *Glaſſe*, the *Mid-day* to the *Stage*, the *Euening* to a *Light Conſort* or *reere-banket*; and ſo ſpin out her time in a ſenſuall ſurfeit: how would this diſtemper him, and conſequently diſreliſh them, who treaſured vp their hopes in him! This begot in me diuerſe reſolues, which were ſeconded with a freſh ſally of doubts and feares. Sometimes I reſolued, if the March were not already concluded, nor the rites ſolemnized, to forbid the baines leſt it ſhould be his *bane*, ſo raſhly to contract, before he had his parents conſent. But I feare, leſt this might haue the ſelfe-ſame iſſue, which that caſhiered Souldier had, who having beſtowed ſeuen yeres and more in ſeruice with the *States*; and now returning home; and coming on a Holiday to the Pariſh church where he was borne, he might heare the baines of matrimony publiſhed betwixt one who bare his owne wives name, and another, to whom ſhe was to be eſpouſed, as he rightly conceiued. So as, impatient of further delay, he forbad the baines, but to no purpoſe; for though ſhe bare her name, ſhe was not his wife whom hee heard publiſhed; for his owne wife was long before, to the Curate of the Pariſh ſolemnly contracted. All this while recollecting my ſences, and adding ſpirit, to my reſolues, I began afreſh thus to expoſtulate with my ſelfe: Admit this *Young Gentleman* were married,

and

and by his *choice* disparraged, were it not in the compasse of our Lawes to redresse it? Yes, for, thought I, her carriage will not be so faire, but one may take advantage of it, and consequently procure a *divorce* by it. Or should her circumspect levity be such, as none could discouer it, nor taxe her demeanure for it, yet presumptions and Probabilities, exemplified with fat fees, would bring her to a discouery, and in short time produce a *Nullity*. Records vpon due search, I needed little doubt, but they would furnish me with *Eminent instances* of this kind, which being *feelingly* pressed, would become very prevalent before a *Conceiuing* Court. Besides, I might iustly insert this in the course of my pleading, as a sufficient ground or motiue to *Seperation*; pregnant proofe I haue of a precontract betwixt this *ENGLISH GENTLEWOMAN* and HIM; which marriage, though it were not solemnized with an externall rite, yet by mutuall consent was it confirmed, and reciprocally plighted with a ceremonious entergage of hand and heart. But I held it fittest, to addresse my course to the place, before I resolued of the materiall points of my pleas. And first to conferre with my *Gentleman* himselfe, that I might vnderstand by him how he stood affected, and whether his owne relation would confirme, what erring report had so constantly bruited. But to my comfort, as I left him, so I found him, of too

discreet a temper, to be taken with any such counterfeit Creature. Such reports, he ingenuously confess'd, there were dispersed; "But "what am I (said he) by these disparaged? "My untainted honour is neyther im- "prov'd nor impeach'd by rumour. Hee "builds weakely, who reares his founda- "tion on the opinion of the vulgar. Have you "ever seene me so lightly enamoured, as to "preferre eyther *face*, or *habit*, before a *di- "scerning Spirit*. Did you ever injoyne mee "that morall Embassie, which I have not "faithfully performed? Or imposed on mee "that taske, being noble and generous, which "I have not carefully discharged? Were "your eyes ever witnesses of any loose or light "affection, to which I too pliably inclined? "Or have you at any time observed mee "so lightly credulous, as constantly to "affect what was transitively commen- "ded? Have you ever knowne me sacrifice my "Lampe to the Idoll of an undeserving love? "Or melted into passion, to display the least "impression of that love? Or flattered that "Love with any forced hyperbole, or passio- "nate line? Or with folded armes past over "a tedious houre, with an amorous redoub- "ling of *Ahes*? How fares it then, you "should so rashly conceit, what prejudicate "report had so lightly dispersed? No, believe it;

"it; had it beene my unhappy fate, to have en-
"gag'd my faith to such a staine; or darkened
"my discretion with such a foile; or inter-
"chang'd my present happy estate, with such
"a blemish of her Sexe; I would have razed
"out my *TITLE*, and expos'd my selfe a
"contemptible Subject to all people. Besides
"all this, I verily thinke, I should have turn'd
"true Courtier, and made it my perpetuall
"*Progresse*, never to lye with her. This did not
a little revive me, to heare him so constantly
expresse himselfe; Being therefore thus freed,
from what I feared, I desired nothing more
than to search out the occasion of this feare.
Where I perceived, that a Mercenarie * *Meretrician*, who had taken upon her the state and
stile of *Gentlewoman*, with more impudence
than became her sexe, had challenged acquain-
tance of my *Gentleman*; which, though his Mo-
desty did distaste, his Civility would not alto-
gether reject, but permitted her like a thing of
Sale, to lye apart from him on the open Stall.
This propinquity of lying, or contiguity of
lodging, begot a groundlesse probability of
their Loving. But how farre his affection was
estranged from her, shall appeare by the enter-
tainement he gave to this *Gentlewoman*, whom
we here tender; upon whose arrivall, he ex-
pressed the true ground of his affection, after
this manner.

"With a chast Embrace of true Conjugall

* A Frisking *Fro*, freighted hither in a *Florentine* Frigot.

"love, you are welcome. Let it not amate you,
"nor leſſen my former eſteeme with you, in
"that *Report* hath blaz'd me forgetfull of you,
"by preferring an undeſerving *Choice* before
"you. Fame were not her ſelfe, if all the
"grounds of her reports were truth. Indeed,
"if eyther *Titles* could have drawne me, or
"*Mercenarie* reſpects ſeaz'd on me, I had bin
"neyther yours nor mine owne; for in being
"leſſe than yours, I could not poſſibly have
"beene mine owne. But tell me, my vertuous
"*Choice*, did you ever know me eyther taken
"with *Titles*, or deluded with *Showes*? Heere
"is *one* indeed, who intruſively, and with leſſe
"modeſty than became her Sexe, preſſed my
"acquaintance; but could her forwardneſſe
"worke upon my affection, or leave with it the
"leaſt retentive impreſſion? No; ſhould I
"chuſe againe, as now my *Choice* admits no
"*Change*, I ſhould equally prize the love of a
"Wench too *forward*, and of one too *froward*:
"and entertaine them both with that indiffe-
"rent reſpect, as neyther the *forwardneſſe* of
"of the one, ſhould beget in mee a deſire of
"*winning*, nor the *forwardneſſe* of the other,
"move me to *ſpin* out my time in fruitles *wooing*.
"Indeed, I was ſeated in a warmer clime than
"where you reſided. The South was my ſeate,
"while the North was your neſt; yet could
"not that Clime make me diſcontinue my
"claime. Coole is that loue which either ayre

can

„ can distemper, or distance of place disseuer,
„ or any disastrous occurrent alter. You know
„ what pledge I left you; nor did I euer since,
„ engage it to any but you. Neuer shall you
„ find me any such *Paphlagonian Partridge*, as
„ to haue two hearts. It is not *title* but *sub-*
„ *stance*, I affect. Your *Vertues* were my first
„ motiues of affection; I did not eye your *De-*
„ *scent*, though nobly eminent; nor those *out-*
„ *ward accomplishments* of yours incomparably
„ excellent; nor your *Fortunes*, in a worldlings
„ eye highly consequent. These I confesse,
„ might produce rare effects, in such, whose
„ conceits onely worke on outward obiects.
„ Mine eye was fixed in an higher Spheere,
„ Spheered in a more glorious Orbe. What I
„ obserued in you, did so enamour me, as I
„ preferred that *inward faire*, which did so
„ truely grace you, farre aboue those *outward*
„ *ornaments* which did superficially adorn you.
„ Could you imagine then, that a forraine beau-
„ ty could engage me, or a simpring ciuilized
„ thing, whose best habilliments were borro-
„ wed, and whose very complexion, like a
„ Bee in a box, preserued, should so weane me
„ from what I deseruingly fancied, as to be-
„ come affianced to her, whose exposed liber-
„ ty had made her publickly suspected? No, I
„ never distinguished true merit by any of
„ these: Being such weake supports, as should
„ any one relye on them, they would faile

"them, if not fall vnder them. But mildly tem-
"pered shall my construction be of my deare
"Loues suspect. I perswade my selfe, it was
"a surpassing affection that first begot this
"Conceit; which now sweetly allayed and at-
"tempered by reason, will admit of no such
"feare; seeing discreet fancie cannot dispence
"with faith, nor that faith incline to any sepe-
"ration, till enforced by an inevitable fate.

With these and such like amorous regreets, mixt with other variety of choise discourse, they entertained time; while she, now safely seaz'd of him she solely lov'd, and in whom her desires were fully cloz'd; importunatly sought, rather out of an apprehension of *love* than *feare*, (as what Creature more impatient of a corrival, or more solicitous of reuenge in the quest of love than a woman) to know the true ground of that report, which rumor had dispersed; that any other should be interessed in his love, whō so constant & continuate an affectiō had confirmed hers. Wherin he fully resolued her, by relating vnto her, how amongst other impertinent *Pasquils*, vsually foisted, and wherewith publick *Presses* are frequently farced, which begets in our age such a surfeite, as more learned labours become distrelished, and the surquedry of wit onely affected; *a young Gentlewoman*, whose vngenerous parts scarcely deserued that *title*, had by a secret or surreptitious claim made challenge vnto him, but neuer durst so that

day

day professe any such thing publikely before him; which he so sleighted, as his thoughts never deigned to stoope to so low a lure; having long before, on a purer Object fixed his love, and to her sacred shrine sacrificed the remaines of his life.

This relation so cleared her from the least thought of suspiciō, as it added new strength to her already sufficiently strengthened affection. Equally communicated became their joyes, sociably attempered became their griefes: No sorrow could worke so violently, nor breake forth so passionately, which the sweet union and communion of their concording mindes, could not qualifie; No *Solace* could transport them so highly, nor seaze on them so hotly, wherein with joynt affections they did not partake mutually, and which, with a vertuous temper they allayed not mildly. Thus were they individually plighted, thus are they inseparably placed, mutually pleased, immutably planted, equally solaced, and now to the publike view of the world, solemnely united.

Imagine then, if at any time you encounter with the *Impression* of any former Labour bearing this *TITLE*, that 'tis but the *Embrio* of his braine, whose Mercenarie profession it is to divulge any Corkie Subject, that may promise but the least hope of profit; resembling that ancient *Pantotipe* of *Amsterdam*, who publikely protested, that he could be well contented,

that the *Turkish Alcaron* were Vniversally professed, so the priviledge of it might bee to him and his Assignes solely granted.

For such *Readers*, as are rather taken with *Titles* than *Substance*, & become miserably enamoured on a beauteous *Frontispice*; I would request of them this favor, to spare their labor of perusing more than the *Title-Page*, which will serve well enough for their Classick discourse of Authors; for these, it is their highest honour, to furnish their useleise memories, with Scholies & Catalogues of unread Authors; and to taxe them too of some egregious errors, although these Subjects mount farre above the pitch of their Critick Censures. In a word, let our *Gentleman* with this his incomparable *Choyce* be compared, and you shall find them equally matched, affectionately mated, and both for *Ornament* and *Substance* compleatly graced.

So I commend you to the Perusall and Paralell of these, which if you truely imitate, bee yee of what Sexe or state soever, they will make you truely commendable, and crowne your ripened age with honour.

☞ *Vpon the* Errata.

TO describe an ENGLISH GENTLEVVOMAN, without an *Error*, were a glozing palpable *Error*; And to free her more than an ENGLISH GENTLEMAN of *Error*, were to incurre a prejudicate *Censure*. Of both which, without farther apologie, the Presse hath sav'd me a labour: Yet reflect upon the *Weakenesse* of her *Sexe*, (whose purest *Selfe* dignifies her Sexe) and the *Subject* will injoyne thee to hold it thine highest honour, to salve her *Error* with an ingenuous Candor. So mayst thou vindicate the *Author*, and by beeing a vertuous Lover, gaine a most deserving Mistresses favour.

PRELVM. Errata. PRÆLIVM.

Crimen Authores patiuntur omnes.

TYPVS. CIPPVS.

PAge 5. line 26. for *dyed*, read *eyed*. Pag. 25. in tit. for BEHAVIOVR, read APPAREL. Pag. 41. l. 6. for *poseleſſe*, r. *voseleſſe*. Pag. 49. l. vlt. for *imitate*, r. *initiate*. Pag. 65. l. 2. for *contemned*, r. *continued*. Pag. 67. lin. 15. for *turne*, r. *tune*. Pag. 77. l. 4. for *gloſſe*, r. *gloſſe*. Pag. 92. l. 3. for *reſpect*, r. *irreſpect*. ibid. l. 25. for *liberty*,

In Epiſt. to the Reader, line 31. for *Commended tobe ſeene*, read *Commendably ſeene*.

ty, r. *livery*. Pag. 104. l. 16. for *puisant*, r. *puissant*. ibid. l. 27. for *Augustus*, r. AVGVSTVS. In Marg. dele *Cap.* Pag. 110. l. 17. for *firmed*, r. *confirmed*. Pag. 111. l. 27. for *the*, r. *they*. Pag. 117. l. penult. for *atchieve*, r. *atchieve it*. Pag. 118. l. 12. for *you*, r. *your*. Pag. ibid. lin. xxxiiij. for *Oracele*, r. *Oracle*. Pag. 119. l. 3. for *Sozommes*, r. *Sozomines*. ibid. l. 6. for *Daphnaat*. r. *Daphneus*. Pag. 120. l. 23. for *extrememe*, r. *extreameſt*. Pag. 135. l. vlt. for *servan*, r. *servant*. Pag. 137. l. penult. for *errors*, r. *error*. Pag. 159. l. 9. for *imitatio*, r. *imitation*. Pag. 161. l. 20. for *to*, r. *to an*. Pag. 163. l. 26. for *send*, r. *send*. Pag. 166. l. 9. for *Spheare*, r. *Speare*. Pag. 168. l. 7. for *bide*, r. *bid*. Pag. 173. l. 33. for *sounder*, r. *sooner*. Pag. 192. l. 22. for *pondred*, r. *pondred*. Pag. 204. l. 4. *A Branch undevided*. Pag. 210. l. 11. for *peace*, r. *pace*. Pag. vlt. *Charact.* l. 7. for *leng*, read *longer*.

FINIS.